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*Edited by*

CHARLES S. MACFARLAND

General Secretary  
of the

Federal Council of the Churches of Christ in America

Volume I. The Churches of Christ in Council—prepared by  
Charles S. Macfarland

Volume II. The Church and International Relations: Parts  
I and II—prepared by Sidney L. Gulick and Charles S.  
Macfarland

Volume III. The Church and International Relations: Parts  
III and IV—prepared by Sidney L. Gulick and Charles  
S. Macfarland

Volume IV. The Church and International Relations: Japan  
—prepared by Charles S. Macfarland

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Being the Reports of the Council and its Commissions and  
Committees to the Third Quadrennial Meeting at  
St. Louis, Mo., December, 1916

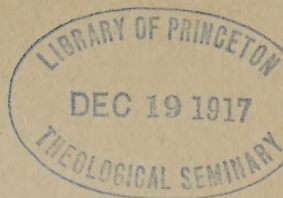
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FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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VOLUME II.

# THE CHURCH AND INTERNATIONAL RELATIONS

Report of the Commission on Peace and  
Arbitration, Parts I and II

*Prepared by*  
SIDNEY L. GULICK  
*and*  
CHARLES S. MACFARLAND  
*Secretaries of the Commission*



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## INTRODUCTORY NOTE

To

THE QUADRENNIAL MEETING OF THE

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA:

Your Commission on Peace and Arbitration submits herewith its report for the quadrennium ending December, 1916. This report falls into three parts, those dealing respectively with the activities of the commission itself, with the independent activities and resolutions of the constituent bodies and with the work of cooperating bodies, namely: the Church Peace Union and the American Council of the World Alliance for Promoting International Friendship through the Churches.

A closing section deals with the present world-situation, ethically and religiously viewed, and voices a call to the Christians of America to take up with sanity and with zeal the mighty task of guiding our nation into Christian international relations.

The material dealt with is so large that it is published in two volumes, Parts I and II constituting the first volume and Part III with the constructive statement, the second volume.

Respectfully submitted,

J. B. REMENSNYDER,

*Chairman.*

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OF CHRIST IN AMERICA

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Part I.

ACTIVITIES OF THE COMMISSION ON  
PEACE AND ARBITRATION



## I.

### International Peace as One of the Early Objectives of the Federal Council

At the preliminary meeting of the Federal Council in New York in 1905, at which the objects of the proposed federation were set forth, Chief Justice David J. Brewer struck the note of international peace in these words:

"The longing of humanity has been for peace on earth. That was the song of the angels at Bethlehem, and the more that song stirs the hearts of men the nearer will be the glad day. This nation, where the people rule, should ever be strong for peace, for the burden and curse of war rest upon them. The united voice of the Christian church of America, the united effort of all denominations, would compel the government to take a higher position. Do not turn the peace movement over to the Quakers alone. Let us all catch the sweet echoes of Bethlehem's song, and, as one, affirm that the time has come when the sword shall be turned into the plow-share and the spear into the pruning-hook. Our country in many respects has a noble record. The grand declaration of Secretary Hay that American diplomacy is founded on the Golden Rule lifted this nation into a higher position as a world power than the victories at Manila and Santiago de Cuba. The grand triumphal peace between Russia and Japan was largely due to our chief executive. Yet, notwithstanding all this, we cannot be oblivious to the fact that there is much itching for more and larger battleships, and the 'pride, pomp, and circumstance of glorious war' still make a large appeal to many. We love the power that is material. As against the war spirit I invoke the spirit of the Master. As against the call for battleships I invoke the action of a united church, and I am sure that a federation of all the churches will soon make it plain that as for this nation there must be no longer war nor a getting ready for war."

At the final organization of the Federal Council in Philadelphia in 1908 a Committee on International Relations, of which the Hon. Henry Wade Rogers was the chairman, presented a report which was unanimously adopted as follows:



## INTERNATIONAL RELATIONS

"It is the mission of the church to extend the kingdom of God upon the earth, and to maintain the righteousness that exalteth a nation. The morality that ought to govern the conduct of nations is not different from the morality that ought to govern the conduct of individuals. That there are two codes of morality, one for public and the other for private life, one for nations and another for individuals, is a sentiment so utterly false and contrary to Christianity, that it must always receive the indignant denial of the churches.

"In recent years a most hopeful and inspiring movement has been under way in many different parts of the world. If successful, as no doubt in the end it will be, international law will be administered by an international court and nations, no more than individuals, will be permitted to settle their disputes by force. When that day comes international law will be more in harmony than it now is with the spirit and teachings of our Lord Jesus Christ, by whom were all the things in heaven and earth created, thrones, dominions, principalities, and powers.

"The time has certainly come when the Christian churches throughout the length and breadth of Christendom should pronounce anathema upon the heresy of war.

"If nations are to abolish war then some substitute for war must be found by which states can settle those international differences which cannot be adjusted through the channels of diplomacy. There is but one substitute for war, and that is the doctrine of arbitration.

"The problem is a perplexing one. Nations feel compelled to increase their armaments because their neighbors are augmenting theirs and they want to be prepared for emergencies.

"The one practical course which seems open to the friends of peace is to make increased efforts to create a public sentiment throughout the world in condemnation of the existing conditions as to armaments and of the vast and burdensome expenditures which these conditions involve. The movement for a limitation of armaments must go on, and a way must be found by which the nations can reach some agreement upon the subject.

"Metternich thought the question of disarmament should be regarded from a moral and material point of view, and

he regarded the moral point as granted. The churches must take it for granted too. They cannot acquiesce without protest in the ever-increasing expenditures for armaments and excuse their silence in a temper of futile fatalism without confessing themselves enemies of progress and reform and unfaithful followers of the Prince of Peace.

"And while the churches are particularly interested from a moral point of view in the question of the limitation of armaments, they cannot be uninterested in it from a material point of view. Regarding the matter purely in its material aspects these vast expenditures constitute a gigantic evil, exhausting as they do the resources of nations and imposing enormous debts which retard the true development of states. The annual expenditures for armaments, of the civilized nations of the world, is now estimated to be somewhere between \$2,000,000,000 and \$2,500,000,000. The cost of a single first-class battleship is about \$10,000,000. To maintain and navigate it costs per year nearly \$1,000,000 more. The cost of a single coast defense gun, capable of sinking a ship at a distance of twelve or fifteen miles, is not less than \$70,000, and the cost of firing it is about \$1,000, and its life is said to be limited to less than a hundred discharges, when it has to be for the most part reconstructed.

"But the practical question for this body is what can the churches do to aid the movement for the abolition of war? In answering that question it is necessary to remember that the world is governed by public opinion. Those who manage affairs of government do not lead public opinion. They follow and obey it. In no country is public opinion so powerful as in the United States. And the public opinion of this country will exert more influence, probably, than that of any other one country, in shaping the opinions of this century and therefore the conduct of the nations of the world. Every great reform is to be worked out by educating public opinion. The answer to the question we have propounded is simple. Let the churches educate public opinion. The greatest moral influence in the country should be the pulpit. The abolition of war, like slavery, and polygamy, and intemperance, is a great moral question. It is not a question to be left solely to peace societies, to chambers of commerce, and peace conferences. The churches should exert their influence through the pulpit and through the religious press to awaken the public conscience

and create a universal demand for the abolition of war, for a limitation of armaments, and for an international court of arbitral justice. The responsibility rests upon the pew as well as upon the pulpit. Every church-member in his place must do his part in the great work. He should be an agent in creating in his own particular sphere of influence a right public opinion on this subject. The churches may well adopt the practise now observed in Great Britain and in some parts of Continental Europe and observe the Sunday before Christmas as Peace Sunday, and thereby inculcate the great lessons of peace on earth and good-will to men.

"In considering what may be done to aid the cause of peace mention must be made of the service which can be rendered through the great societies of young people which many of the denominations have established for the purpose of training the young men and women in the way of duty and of Christian service, and with the view of making them loyal and efficient members of the church of Christ. If the churches are to labor more earnestly for peace, these young people's societies should do the same. They may become among the most powerful agencies in existence for the development of the movement for the abolition of war, and through them the youth of the nation may be trained in a better understanding of the general interests of humanity and in a more correct conception of the relations of the nations to each other. Connected with the churches represented in this Council are the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union of America, the United Society of Free Baptist Young People, the Luther League of America, the Brotherhood of St. Andrew, the Brotherhood of Andrew and Philip, and the Young People's Christian Union of the Church of the United Brethren in Christ. The Young People's Society of Christian Endeavor has its societies in Canada, Australia, Great Britain, China, India, and Japan, as well as in all missionary lands.

"These organizations may well be advised that the churches desire their cooperation in bringing about the abolition of war and in securing the settlement of international differences through arbitration. Their attention may well be directed to the desirability of recognizing the 18th of May as a Peace Day. That day, as the anniversary of the opening of the Hague Conference, is coming to be recognized in this country



and in Europe. It is observed by the Chautauqua Circles all over the land. In 1907 it was observed in the schools of ten states on the recommendation of the superintendents of public instruction. Its observance has been recommended by the National Commissioner of Education. The president of the National Educational Association in 1907 made a like recommendation in his annual address. The reasons which justify the observance of the day by the schools apply with equal force and, perhaps, with greater force to its observance by the young people's societies.

"It is also desirable that the attention of the Young Men's Christian Associations should be directed to the importance of this subject and their cooperation enlisted in the movement. There are about eight thousand of these associations in the world, of which about two thousand are in this country, with a membership of about five hundred thousand. These associations have an International Committee with headquarters in New York. There is also a World's Committee with headquarters in Geneva, Switzerland. The latter committee is composed of members representing America, Australia, Austria-Hungary, Belgium, Denmark, Great Britain, France, Germany, Italy, Netherlands, Norway, Portugal, Russia, Spain, South Africa, Sweden, Switzerland, Japan, and India. These associations should be requested in all countries in which they exist to recognize Hague Day and at other times and in such manner as they may determine, to emphasize among their members the wrongfulness and folly of war and the rightfulness and wisdom of international arbitration."

We recommend the adoption of the following resolution:

*Resolved*, That the Federal Council of the Churches of Christ in America, assembled in the city of Philadelphia, and representing more than 17,000,000 communicants in the evangelical churches of America, makes the following declarations:

1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian states in the twentieth century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

2. It favors the creation of the international court of arbitral justice proposed by the second Hague Conference, and hopes that the government of the United States will promote its establishment and that at the earliest possible day.

3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all-important subject.

4. It has learned with much satisfaction that the government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration may be made with other states. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define.

We also recommend the adoption of the following resolution:

*Resolved*, That the Federal Council of the Churches of Christ in America makes the following recommendation to the evangelical churches of America represented in this body:

That the churches throughout the United States, adopting the recommendation originally made by the British Peace Society to the churches of Great Britain, observe in each year the Sunday before Christmas as Peace Sunday.

And that the above action is taken in the hope that in all the world Christian churches of whatever name will observe the same day as Peace Sunday.

We also recommend the adoption of the following resolution:

*Resolved*, That the Federal Council of the Churches of Christ in America recommend to the various societies of young people connected with the evangelical denominations represented in this body that they in each year recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of peace.

The foregoing resolutions were all adopted.

## II.

### The Establishment of the Commission

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America was established by action of the executive committee of the Federal Council, in October, 1911.

The work accomplished has been great and varied beyond anticipation. The report of its many important activities during the past four years, herewith presented, is taken from the successive annual volumes and other reports issued by the executive committee of the Federal Council. It has been thought best to give the resolutions, actions, and letters in their original form. The reader will thus be able to secure an accurate record of what has been accomplished.

The quadrennial meeting of the Federal Council, held in Chicago, Illinois, December, 1912, confirmed the action of the executive committee. The report of the commission presented to the quadrennial meeting was approved and the commission was greatly enlarged.

The report of the first *ad interim* commission is so important in the history of this movement that it is here reproduced in full.

### THE CHURCH AND THE NEW INTERNATIONALISM

The Federal Council has, from its inception, evinced great sympathy with the rapidly growing movement for the substitution of judicial methods for war in the settlement of disputes between nations. At its national gathering it has passed strong resolutions, and in times of crisis its executive committee has both passed resolutions and used its influence at Washington in favor of international peace. The Council has recognized from the beginning that a religion which teaches that all men have the same Father and are therefore of one blood is impelled to protest unceasingly against an institution which in almost every instance contradicts this fundamental teaching of the gospel. It has also recognized and emphasized from the beginning that membership in the kingdom of Christ

bound men together in the strongest unity of all and that war among Christians was a violation of this unity and destructive of the very kingdom to which they belonged. In war, men are tearing down the home of their own souls.

Believing, then, that war, as a means of settlement of international disputes is antichristian in its very nature, the Federal Council has always insisted that leadership in the cause of international arbitration should be assumed by the churches. It has saved the churches of America from the imputation so frequently cast upon the European churches, that in the face of the most horrible atrocities it has been silent. It has saved the churches of America from the taunt so frequently heard in Europe, and recently echoed by Lord Balfour: "On trifles the church is eloquent, but on great moral issues she says nothing." It has prevented the question being asked in America that has recently been asked throughout Germany. When, two years ago, rumors of war between France and Germany, and England and Germany reached that stage that one uncautious or unwise move would have plunged these nations into catastrophic battle, 100,000 members of the Social Democratic party—mostly workingmen—met in the great square in Berlin and emphatically protested not only against war, but against war talk. Immediately all over Europe arose the question: "Splendid, but where were the churches?" The Federal Council has always been first in America to speak, and it has left no room for such scornful words to be heard in our great land.

### APPOINTMENT OF THE COMMISSION

Believing as it did, that the Church should lead in the movement for bringing nations under the same great Christian principles that govern the relations of individuals in the kingdom of Christ; believing that there cannot be a double standard of ethics in the republic of God, one for men and another for groups of men, and believing that the peace movement had assumed a place of chief importance in the great reform movements of the day, the officers had for some time been preparing for the organizing of a permanent Commission on Peace and Arbitration, modeled on the successful Commission on the Church and Social Service. When the President of the United States submitted practically unlimited treaties of arbitration with Great Britain and France to the United States, the op-



portune time came to create this commission. On October 17, 1911, it was appointed with the following members:

Rev. Junius B. Remensnyder, D.D., Chairman; Hon. Samuel B. Capen, LL.D.; James M. Farrar, D.D.; Rt. Rev. David H. Greer, D.D.; Bishop Edwin H. Hughes, D.D.; Charles E. Jefferson, D.D.; J. H. Jowett, D.D.; Chancellor J. H. Kirkland, LL.D.; Bishop W. R. Lambuth, D.D.; Hon. William M. Lanning; Rev. Frederick Lynch; Rev. G. A. Miller; Mr. Frank Morrison; Mr. John A. Patten; Hon. Henry Kirke Porter; Bishop William A. Quayle, D.D.; Henry Wade Rogers, LL.D.; Rev. L. E. Sellers; Mr. L. H. Severance; Albert K. Smiley, LL.D.; Benjamin F. Trueblood, LL.D.; Bishop Alexander Walters, D.D.; Mr. James Wood.

These members constitute the commission at the present time, with the exception of Judge Lanning, whose death we record with sorrow and whose service would have added greatly to the effectiveness of the commission.

They were duly appointed by the president of the Council, Bishop Hendrix, upon recommendation of the executive committee, to serve until this quadrennial council could take action appointing such a body as one of the permanent commissions of the Council.

These men responded heartily to the call for immediate work, and in cooperation with the agencies of the Carnegie Endowment for International Peace, soon succeeded in reaching every church in the United States with resolutions and with appeals to the United States Senate. That half of that conservative body was persuaded to take the radical step of voting for an unqualified treaty was largely due, we have reasons to believe, to the work of this commission. There is no doubt that had it not been for political jealousies, and the active opposition of Mr. Roosevelt to unlimited treaties, the treaties would have been ratified by a large majority, instead of having been emasculated because of one deciding vote. Of one thing we are sure, the churches of the United States desired the treaties. They flooded Congress with petitions and personal letters.

The treaties were not ratified, but the special work of the commission has secured great and permanent results. It has awakened thousands of ministers of all denominations to the importance of the peace movement. The commission secured thousands of sermons on arbitration, and the establishment of



a permanent supreme court of nations. Mrs. Elmer Black, of her own initiative, and at her own personal expense, secured several thousand sermons at the same time on her "Unity Sunday." The New York Peace Society also addressed all the churches. With both Mrs. Black and the New York Peace Society, the commission worked in heartiest and active co-operation. It is increasingly evident to the commission, from its correspondence and from reports in the press, that because of these efforts the clergy of the land have been aroused to a lasting interest in international good-will.

### ORGANIZATION AND DEVELOPMENT

Immediately following this, at a meeting of the commission called May 13, 1912, by the national officers of the Federal Council, the Council's secretary, Dr. Macfarland, made the announcement that Mrs. Black had expressed great pleasure with the work done under purely voluntary organization, and that through Mr. Lynch of the commission, she offered \$5,000 for its work with the understanding that it should organize for effective service.

A tentative committee of direction, consisting of chairman Remensnyder, Dr. Henry M. Sanders, Dr. R. D. Lord, and Secretary Macfarland, was elected to proceed with immediate development. The entire proceedings were unanimously approved by a referendum vote of the commission.

Secretary Lynch was the immediate and unanimous choice of the commission to develop a work in which he has already had such conspicuous success. His recent book, *The Peace Problem*, was having a wide sale and large use as a book of instruction in classes. Dr. Lynch, following his graduation at Yale University and its Divinity School, was a successful pastor and preacher, and while in the pastorate in New York City, was identified with many national and international movements, especially with those for the furtherance of international peace. He was a delegate to the International Peace Congress at Munich in 1908 and to the International Peace Congress at London in 1909, and represented the New York Peace Society at the second Hague Conference. He has also been a delegate to all the national peace conferences in the United States.

He is president of the American-Scandinavian Foundation, a director of the New York Peace Society, and is also upon

the directorate of many other important movements for social uplift.

As associate editor of the *Christian Work and Evangelist* and as a wide contributor to other papers and magazines, he had, as editor and author, established himself in a leading place in the peace movement, and his appointment received universal assent.

The resources of the commission, as fast as secured, are being used in securing the services of the secretary and assistants and for the distribution of literature, and the placing of editorials and suggestive news in the religious papers of the land, securing addresses in churches, and in correspondence. Copies of Mrs. Black's brochure "Civilize the Nations" have been judiciously distributed, and Mr. Carnegie has, of his own action, bought large numbers of the secretary's volume, written with clergymen especially in mind, *The Peace Problem*, and sent them with his compliments, to the clergy of New York. The secretary has written and secured articles which have appeared almost weekly in various papers of the land. Perhaps the most valuable work of all has been the correspondence. The secretary has received daily letters from ministers of all denominations asking for information and suggestions. The answering of these has required much labor, and has been, perhaps, the most fruitful work. Our secretary has also preached every Sunday of 1912, excepting the summer days, in large churches of New York and elsewhere, on international peace.

The secretary spent the months of September and October in Europe, meeting the influential peace workers of the various nations, representing the Federal Council commission at the great congresses of the Interparliamentary Union and of International Peace, at Geneva, and especially conferring with the leaders of the peace movement in the churches of Great Britain and Germany. For in these two nations the churches are also being aroused to the momentousness of the peace movement. There already exist some 6,000 members in the Church Peace League of Great Britain and the clergy of the two nations, Great Britain and Germany, are working together most earnestly to promote good-will between the two nations. These conferences of the secretary had been preceded by other conferences with these men the preceding summer, by Dr. Macfarland in England and Germany, and by other mem-

bers of the commission with representatives of the English and German churches on their visits to America. There is the most imperative need that the churches of America work in heartiest cooperation with the churches of these two great nations. They need us, and we need them.

Several luncheon conferences have been held during the year in New York, including one to the Hon. J. Allan Baker, M.P., of London, secretary of the Committee on Friendly Relations with Germany, in connection with the church peace movement, and another to Baron Edouard de Neufville, member of the German Committee on Friendly Relations with England.

Such personal intervisitation is a very helpful factor in the whole work, and should be encouraged and continued.

### FUTURE PLANS

The commission now faces 1913, and has the following immediate tasks before it:

1. The formation of a Church Peace League in America. The Federal Council is in itself, of course, a great peace society of the churches of the nation, and in times of crisis will speak for all of the churches. But we desire to enroll the names of those ministers and church workers who are especially interested in the movement and who will promise to preach annual sermons on the subject and who desire to receive the excellent literature published by the various peace agencies of Washington and New York. First steps for the formation of this league have already been taken. Mrs. Elmer Black of New York has kindly offered to lend it her personal and financial support. The secretary of the league is the secretary of the commission, and he would be glad to enroll any minister or church worker who will send his name and signify his desire to become a member. For the present there will be no fee.

2. The commission desires to make greater and greater use of the religious press. The hearty cooperation of editors is earnestly desired. They have already shown much interest in the movement. We intend to send them only such material as any paper will be glad to print. But as the Federal Council of Churches more and more becomes representative of the varied interests of the churches, it will have to look to the religious press to become the medium of communication between the two.

3. The commission hopes to be able to become the clearing-house of the peace movement for the churches. It will gladly answer all letters referring to the subject, up to its ability, and it hopes to have such funds available as will enable it to send literature to any minister writing for it.

4. The commission hopes to be able to answer favorably, more and more, the requests for addresses in the churches.

5. There seems to be a widespread feeling, since the project was first suggested, that it might be a desirable thing to hold a great meeting of the churches of the world at The Hague, immediately preceding the third Hague Conference. The commission is carefully considering the suggestion.

In closing this report, the commission wishes to bear testimony to the enthusiastic support the peace cause has always received from the corresponding secretary of the Federal Council, Dr. Sanford, and the hearty cooperation the commission has enjoyed from him.

It is recommended that the Council take such action as is necessary, making this a permanent commission which shall be empowered to fully represent the Council in this important mission of the churches of Christ.

In conclusion, the commission would beg to be allowed to make the following recommendations to the churches of the United States:

1. We urgently request, in view of the fact that the world is looking to the churches for leadership in the peace movement, that every church devote one Sunday in the year to the consideration of international good-will. Many of our churches are already using the Sunday nearest May 18th, the date of the calling of the first Hague Conference, as Peace Sunday, since the public schools of the land quite generally observe that day. Other churches are observing the Sunday before Christmas as Peace Sunday. We would suggest sermons by the pastor and peace exercises by the children. The Peace Commission will gladly furnish literature on this subject.

2. We would ask the pastors and members of our churches to watch closely the action of the Congress of the United States, whenever measures are introduced looking toward international good-will or *vice versa*, and that they write personal letters to the senators and congressmen from their state and district, urging that they vote from the Christian point of view. Such letters have great weight.



3. We believe that the time has come when civilization must make choice between two ways for the future; the way of statesmanship, or the way of battleship; the old way of settling disputes by force or by the new way of settling them by justice. So far we have lived by the old way almost exclusively. There are many who are now clamoring that we persist forever in that way. "Arm," they say, "for there is no other way." In our time, a great throng of noble men, prophets, statesmen, teachers, poets, yes, business men and men of all callings, have seen the vision of the new way, the way of the Lord, the way of brotherhood, justice and goodwill. They are demanding that we choose international tribunals, arbitration treaties, and such judicial methods as Christian men practise among themselves. The choice must be made soon, and once for all, or militarism will gain the day. We call upon the Christian men and women of the nation to rise at this time and demand that all nations learn again the first principles of the teachings of Jesus Christ, that membership in his kingdom should so bind them together in mutual love and mutual antagonism to the common foes of God and man, that the thought of engaging with each other in deadly combat shall become abhorrent and impossible forever.

4. The whole world has been shocked and horrified at the carnage and devastation of the war between the Balkan states and Turkey. While this war is more of the nature of a civil war and is the uprising of oppressed peoples to throw off a no longer endurable yoke, yet there is a feeling among many students of international politics, that had there been a permanent supreme court of nations, with a united Europe behind it and with power to enforce its decisions, that even this war, far removed as it is from the disputes that would generally come before a permanent court of justice, might have been averted and Turkey compelled to have enforced her promised reforms. The Christian churches of the world should demand in universal and unanimous voice that the third Hague Conference, create as its one chief task, a permanent court, representative of the nations of the world, to which oppressed peoples may go for justice, and to which all disputes now settled by war may be carried by the nations of the earth.

5. We present the following comprehensive resolution: The Council favors the organization of a Church Peace League

in America, the annual observance of Peace Sunday by the churches, and the memorializing of the third Hague Conference in behalf of the establishment of a permanent court of international justice and the adoption of such other measures as shall render war unnecessary and impossible. It calls upon Christian men and women to unite in a demand that the teaching and spirit of Jesus be applied in international relations by our national Congress and Department of State.

### A POWERFUL APPEAL FROM CANADA

James A. MacDonald of the *Toronto Globe*, addressing the Federal Council on this occasion (Chicago, 1912), made the following moving appeal:

"The crisis in the world situation requires that the churches of America shall Christianize not only the nations and peoples, but shall civilize and Christianize international relations. America, Britain, Germany—these three great nations calling themselves Christians, are in their international areas still half civilized and half pagan. They all subscribe to the doctrines of international peace and pay dignified respect to the theory of independent international arbitration, but as an aid to diplomacy even among themselves they maintain huge and costly armies and navies.

"As a Canadian I make appeal to this great Federal Council of American Christianity. Is not the time come for the redemption of diplomacy from studied deceit? Is it not pathetic that the three great Protestant countries are foremost in the mad race of armament?

"Who is to take unmistakable stand for a national honor nobler than the honor of the heathen and the barbarian? Surely America. Here it was the oppressed of Europe and Asia found their new hope. This new nation should lead the new way.

"In America's power for the peace of the world, Canada must also count for one. If the United States really means to do the greatest thing in world politics, Canada will count for more than one. Canada stands on this continent the bond of union between the mother country and the sister republic, the greatest empire and the greatest republic in all history. And this is Canada's ambition, to hold these twain in one pact of peace, pledged not to each other alone, but to all the world

in the service of world honor, of world freedom, and of world peace.

“And not America and Britain alone, but Germany as well. Surely it is time the Teuton blood in these three nations proved itself thicker than water. Surely the common heritage in the faith and life of the Reformation is stronger to bind than is vulgar and selfish ambition to break. Is it not time you joined hands with your brethren to lift this insufferable mountain of international suspicion and fear forever out of the way? The churches of America, Britain, and Germany can create a Triple Alliance of Christian Peace against which the powers of darkness cannot prevail. And if America, Britain, and Germany, then France, that has long been ready, and Japan that waits to lead the East. It can be done if the churches of Christ but believe in the Christ they profess and stand loyal to the evangel he came to proclaim. His ideal, his standard, his motive, his inspiration—make these to prevail in men and in nations, and the social problem on the world scale will be solved. To do this thing is at once the duty and the hope of the forces of the church as gathered in the Federal Council of the Churches of Christ in America.”

### IMPORTANT RESOLUTIONS

The quadrennial meeting of the Federal Council (1912) passed a number of resolutions bearing upon international relations that should be presented at this point.

#### RECOGNITION OF THE REPUBLIC OF CHINA

*Resolved*, 1. That this Federal Council hereby records its gratitude to God for the wonderful providence which has given to our fellow-Christians in China and the Chinese people, a new government which has as its fundamental principles liberty, both civil and religious; equality; enlightenment; and progress.

2. That we extend to the Christian churches of the new republic our heartiest congratulations upon the extraordinary opportunity now afforded them to glorify God and serve their nation by helping to lay a foundation of truth and righteousness for the newly established republic, and that we assure the Christians of China that they have the hearty Godspeed and the unceasing prayers of the Christians of the United States of America.

3. That this Federal Council respectfully requests the government of the United States to take early action for the recognition by it of the Republic of China, and that the President of the Council be

entrusted with this duty, associating with himself such other members as he may select.

### REGARDING CHRISTIANS IN TURKEY

Communications were received asking that the Federal Council make a deliverance on the subject of the Christians in Turkey, and that an appeal be made to safeguard for all time the interests of Christians in the Ottoman Empire. This was approved, and the Council voted to refer the matter to the executive committee to prepare the statement, and that the committee be authorized to issue it in the name of the Council.

Bishop Hendrix thereupon reported the following resolution on persecuted Christians which was adopted:

The Federal Council of the Churches of Christ in America affectionately tender to their fellow Christians under the flags of other nations their sincere sympathies in their peculiar trial during periods of war and upheaval.

### ON INTERNATIONAL PEACE

The resolution recommended by the commission as printed on pages 13-15 were adopted.

### GREETINGS TO THE WORLD SUNDAY SCHOOL CONVENTION

The Federal Council recognizes the important service rendered by organized Sunday-school work in promoting Christian unity as seen in the County, State, International, and World's Sunday School Associations. For many years these associations, composed of representatives of the different denominations, have in their conventions manifested the unity of believers in the great work of the Sunday-school.

We rejoice in all that the Sunday-school has done and is doing in the teaching of God's word; in the promotion of temperance and other virtues and for its evangelism resulting in the conversion of so many of the young and bringing them into full membership of the church. The Sunday-school is no longer only a place for children, but the men's Bible classes being organized in all parts of the country is one of the encouraging signs of the times as they are conserving the good which came from the Men and Religion Movement.

The executive committee is authorized to send the greetings of the Federal Council to the World's Sunday School Convention which meets in Zurich, Switzerland, in July, 1913, and to the International Sunday School Convention which meets in Chicago in June, 1914.



## ON THE ANTI-HOOKWORM CAMPAIGN

The following resolutions were adopted:

*Whereas*, Through government inquiry and scientific investigation, it has come to be known that the hookworm infection belts the earth in a zone about 60 degrees wide, extending from parallel 30 South latitude to parallel 36 North, and

*Whereas*, Fifty-five countries, having 940,000,000 people within this zone are represented as having infection to a greater or less extent, it being estimated that the parasite finds harbor in 90 per cent. of the 300,000,000 of India, in from 70 to 76 per cent. of the farming population of Yangtze Valley and 50 per cent. of the laboring people of Egypt, and

*Whereas*, The hookworm infection undermines health, destroys efficiency, interferes with education, impedes civilization, affects the morals, is an obstacle to missionary success, and causes great economic waste, and

*Whereas*, The hookworm infection can be eradicated by sanitation and simple medication as has been demonstrated in Switzerland and elsewhere: therefore:

*Resolved*, 1. That the Federal Council hereby records its high appreciation of the contribution made by the Commission known as "The Rockefeller Sanitary Commission for the Eradication of Hookworm Disease" by conducting and stimulating scientific inquiry, educational propaganda, and successful treatment of the malady.

2. That the Federal Council commends most heartily the efforts of the "Medical Missionary Association of China," and the governmental, local, and personal campaigns and activities to grapple with the malady.

3. That the Federal Council also expresses its hearty appreciation of the notable advance made in recent years in the effort to prevent and cure tuberculosis, bubonic plague, cholera, and other great world plagues.

4. That the Federal Council requests all ministers, teachers, governments and associations and the press to assist in prosecuting the crusade against these insidious, widespread, and destructive plagues.

### III.

#### The Membership of the Commission

Rev. Frederick Lynch, D.D., served as secretary of the commission from the time of its establishment until February, 1914, when the Church Peace Union was organized with Dr. Lynch as secretary. The Church Peace Union may indeed be regarded as one of the most important results of the work of the commission. Since February, 1914, Dr. Macfarland has added to his other duties that of secretary of the commission. In December, 1915, the Rev. Sidney L. Gulick was however associated with him. With these changes and a few additions to the membership of the commission and of its committee of direction, the commission for the past quadrennium has consisted of the following persons:

##### CHAIRMAN, REV. J. B. REMENSNYDER

Rev. Charles S. Macfarland, Rev. Sidney L. Gulick, *Secretaries*,

##### COMMITTEE OF DIRECTION

Rev. Howard A. Bridgman	Rev. Frederick Lynch
Rev. Arthur J. Brown	John R. Mott
Pres. W. H. P. Faunce	Rev. Philip S. Moxom
Rt. Rev. David H. Greer	George A. Plimpton
Bishop John W. Hamilton	Rev. J. B. Remensnyder
Rev. William I. Haven	Henry Wade Rogers
Hamilton Holt	William H. Short
Rev. Charles E. Jefferson	Daniel F. Smiley
Charles E. Jennings	Bishop Luther B. Wilson
Rev. James S. Kittell	James Wood

##### MEMBERS OF THE COMMISSION

Rev. Peter Ainslie	Baltimore, Md.
Rev. Charles F. Aked	San Francisco, Cal.
William C. Allen	San Jose, Cal.
M. F. Ansel	Greenville, S. C.
Pres. B. W. Anthony	Adrian, Mich.
Rev. John Baltzer	St. Louis, Mo.
Rev. W. E. Barton	Oak Park, Ill.
Bishop J. W. Bashford	Peking, China

Bishop William M. Bell	Los Angeles, Cal.
Rev. W. C. Bitting	St. Louis, Mo.
Mrs. Elmer Black	New York City
Bishop G. L. Blackwell	Philadelphia, Pa.
Rev. H. S. Bliss	Beirut, Syria
Rev. Howard A. Bridgman	Boston, Mass.
Pres. S. P. Brooks	Waco, Texas
Rev. Arthur J. Brown	New York City
William Jennings Bryan	Lincoln, Neb.
Rev. L. L. Campbell	Austin, Texas
Rev. Francis E. Clark	Boston, Mass.
Rev. S. S. Conger	City of Mexico, Mexico
Bishop L. J. Coppin	Philadelphia, Pa.
Rev. Edwin Heyl Delk	Philadelphia, Pa.
Rev. James F. Dickie	Berlin, Germany
Rev. George William Douglas	New York City
Rev. Plato T. Durham	Atlanta, Ga.
Charles W. Fairbanks	Indianapolis, Ind.
Rt. Rev. Samuel Fallows	Chicago, Ill.
Pres. W. H. P. Faunce	Providence, R. I.
Rev. J. H. Garrison	St. Louis, Mo.
Rev. H. A. Gerdson	Lancaster, Pa.
Rt. Rev. David H. Greer	New York City
Rev. N. B. Grubb	Philadelphia, Pa.
Rev. Roy B. Guild	New York City
Bishop John W. Hamilton	Boston, Mass.
Joseph Hamilton	Mobile, Ala.
Rev. William I. Haven	New York City
J. N. Haymaker	Wichita, Kan.
Bishop E. R. Hendrix	Kansas City, Mo.
Rev. Caspar W. Hiatt	Paris, France
Hamilton Holt	New York City
Edward H. Hume, M.D.	Changsha, China
Rev. Robert A. Hume	Ahmednagar, India
Rev. John A. Ingham	New Brunswick, N. J.
Rev. Thomas N. Ivey	Nashville, Tenn.
Rev. Charles E. Jefferson	New York City
Charles E. Jennings	South Norwalk, Conn.
Rev. J. H. Jowett	New York City
Chancellor J. H. Kirkland	Nashville, Tenn.
Rev. James S. Kittell	Albany, N. Y.
Bishop W. R. Lambuth	Nashville, Tenn.
Rt. Rev. William Lawrence	Boston, Mass.

Rev. Albert G. Lawson .....	Jamaica, N. Y.
Rt. Rev. Morris W. Leibert .....	New York City
Eugene Levering .....	Baltimore, Md.
Charles S. Lobingier .....	Shanghai, China
Rev. D. A. Long .....	Tampa, Fla.
Rev. Rivington D. Lord .....	Brooklyn, N. Y.
Rev. F. P. Lykes .....	Pine Bluff, Ark.
Rev. Frederick Lynch .....	New York City
Rev. Robert Stuart MacArthur .....	Boston, Mass.
Rev. J. K. McClurkin .....	Pittsburgh, Pa.
W. N. McFaul .....	Baltimore, Md.
Rev. Malcolm J. MacLeod .....	New York City
Thomas C. MacMillan .....	LaGrange, Ill.
Prof. Wallace MacMullen .....	Madison, N. J.
George W. Marston .....	San Diego, Cal.
Rev. J. C. Martin .....	Jackson, Tenn.
Rev. Mark A. Matthews .....	Seattle, Wash.
Rev. William P. Merrill .....	New York City
Rev. D. M. Metzger .....	Le Mars, Ia.
Rev. George A. Miller .....	Washington, D. C.
Rev. W. W. Moore .....	Richmond, Va.
Frank Morrison .....	Washington, D. C.
John R. Mott .....	New York City
Rev. Philip S. Moxom .....	Springfield, Mass.
John A. Patten .....	Chattanooga, Tenn.
Rev. W. R. Pettiford .....	Birmingham, Ala.
Rev. J. M. Phillipi .....	Dayton, O.
George A. Plimpton .....	New York City
Henry Kirke Porter .....	Pittsburgh, Pa.
Bishop William A. Quayle .....	St. Paul, Minn.
Rev. Wallace Radcliffe .....	Washington, D. C.
Fred W. Ramsey .....	Cleveland, O.
Rev. J. B. Remensnyder .....	New York City
Rev. M. W. Rhodes .....	St. Louis, Mo.
Henry Wade Rogers .....	New York City
Rev. Henry M. Sanders .....	New York City
Rev. J. U. Schneider .....	Evansville, Ind.
Rev. Frank S. Scudder .....	Honolulu, Hawaii
Rev. L. E. Sellers .....	Indianapolis, Ind.
Bishop Cornelius T. Shaffer .....	Chicago, Ill.
William H. Short .....	New York City
Daniel F. Smiley .....	Mohonk Lake, N. Y.
Gov. Edward S. Stokes .....	Trenton, N. J.



William E. Sweet .....	Denver, Colo.
Bishop U. F. Swengel .....	Harrisburg, Pa.
Rt. Rev. Ethelbert Talbot .....	South Bethlehem, Pa.
Rev. John T. Thomas .....	Grand Rapids, Mich.
Benjamin F. Trueblood .....	Newton Highlands, Mass.
Rev. Ame Vennema .....	Holland, Mich.
Rev. J. A. Walker .....	Augusta, Ga.
William H. Wallace .....	Kansas City, Mo.
Bishop Alexander Walters .....	New York City
Rev. William Hayes Ward .....	Berwick, Me.
Rev. W. A. Washinger .....	Chambersburg, Pa.
Bishop R. G. Waterhouse .....	Los Angeles, Cal.
Rev. Aquila Webb .....	Louisville, Ky.
Rev. R. J. White .....	Buffalo, N. Y.
Amos P. Wilder .....	New Haven, Conn.
Bishop Luther B. Wilson .....	New York City
L. Hollingsworth Wood .....	New York City
James Wood .....	Mt. Kisco, N. Y.
Pres. Mary E. Woolley .....	South Hadley, Mass.

## IV.

### Work for the Year 1913

The work undertaken was necessarily small, as the funds available were narrowly limited. The summarized report for the year occupied but a single page and is here given in full.

Dr. Lynch, the secretary of the Commission on Peace and Arbitration, reports that about five thousand sermons were preached on Peace Sunday, May 18th, in all parts of the United States in compliance with the call sent out by the commission.

Peace literature to the amount of about 30,000 pamphlets has been sent out to ministers.

The adoption of resolutions by many of the national and state conventions of churches has been secured, and arrangements have been made in a large number of cases for making the peace movement an important subject on the programs of these meetings. The commission was instrumental in having the National Council of Congregational Churches put a peace platform in its confessional utterance adopted at Kansas City; this being the first time in the history of the world that peace and arbitration have found their places in such an utterance.

A large number of articles and a good deal of news matter has been sent to the religious journals. Meetings of ministers have been arranged, and the secretary and other representatives of the commission have addressed ministerial associations.

Through the initiative of the commission a general Church Peace League has enrolled over a thousand ministers, who have been invited to become leaders of the movement in their localities.

The book by the secretary, entitled *The Peace Problem* has been widely distributed among ministers through a special fund contributed for that purpose. A new book by Dr. Lynch, entitled *What Makes a Nation Great?* is on the press.

Plans are now forming for a national and international movement of the churches, with adequate financial provision, which the secretary hopes to report in full the first of the year.

To gain, however, an adequate idea of the year's activities, the following resolutions and correspondence on the part of the Federal Council's executive committee should be reported.

### RESOLUTION OF THANKSGIVING

*Be it resolved* by this committee, the representatives of the Federal Council of the Churches of Christ in America, that we place on record

*First*, Our gratitude to Almighty God, that, though during the past year our nation has been involved in perplexing problems with other nations, we have thus far been preserved from that brutal and unholy solution of difficulties between intelligent nations—the arbitrament of the sword.

*Second*, That we emphasize our unalterable belief in the brotherhood of all men, and that we deeply sympathize with every nation and people in their efforts to solve some of the problems which in one form or another confront all mankind.

*Third*, That we commend the President of the United States and his administration for their efforts to adjust and solve some of the issues between us and other peoples in the spirit of Christian diplomacy.

*Fourth*, That a copy of these resolutions be given to the press and a copy transmitted through the representative of the Council in Washington to the President of the United States.

### IMPORTANT CORRESPONDENCE

A LETTER TO HON. WOODROW WILSON, PRESIDENT-ELECT

February 20, 1913.

*To Hon. Woodrow Wilson, President-Elect of the United States, Princeton, New Jersey:*

The Federal Council of the Churches of Christ in America extends to you the good-will and the prayerful sympathy of the churches of Christ, and tenders you the serious and earnest cooperation of the forces represented by the churches, as you take up the task, as the chief magistrate of the nation, of guiding the moral forces of the people, and of the leadership of the nations of the world.

Your warm and sympathetic sense of our democracy; your conviction expressed in so many ways, both by utterance and execution, that our social order must be fashioned after the kingdom of God as taught by Jesus Christ together with your public faithfulness and your personal faith, lead the churches of the nation to look with confidence to the performance of the serious and solemn duties of the coming years.

The beginning of your first quadrennium as President is almost coincident with the beginning of the second quadrennium of the Federal

Council. While you are planning for these four years, the Federal Council is also projecting for the same term of years larger movements in the interest of the spirit and realization of Christian unity expressed by the Council. It is to be hoped that, without unwise embarrassment, with both sympathy and discrimination, with social vision and social emotion, the political forces of the nation, and its moral forces as embodied in the churches of Christ, may feel and serve together for the social and spiritual well-being of the people.

For the Council,

(Signed) WILLIAM I. HAVEN,  
*Chairman of the Administrative Committee;*  
 (Signed) RIVINGTON D. LORD,  
*Recording Secretary of the Administrative Committee;*  
 (Signed) CHARLES S. MACFARLAND,  
*Secretary of the Council.*

## CONCERNING THE REPUBLIC OF CHINA

March 25, 1913.

*To the President of the United States, the Senate, and the House of Representatives:*

The Federal Council of the Churches of Christ in America composed of delegates from thirty evangelical denominations with approximately 150,000 churches and sixteen million constituent members, at its quadrennial session at Chicago, December 4-11, 1912, unanimously adopted a resolution urging the federal government to take early action in recognizing the Republic of China.

Pursuant to the action of the Council we have the honor to transmit this resolution with the request that it be given such attention as the representative character of the Council may warrant.

(Signed) SHAILER MATHEWS,  
*President;*  
 (Signed) RIVINGTON D. LORD,  
*Recording Secretary;*  
 (Signed) FRANK MASON NORTH,  
*Chairman of Executive Committee;*  
 (Signed) CHARLES S. MACFARLAND,  
*Secretary of the Council.*

## MEMORIAL REGARDING CHAPLAINS IN THE ARMY AND NAVY

*To the President of the United States, the Senate, the House of Representatives, the Secretary of War and the Secretary of the Navy:*



The Federal Council of the Churches of Christ in America in quadrennial session assembled at Chicago, December 9, 1912, instructed its executive committee to prepare and submit the following memorial.

The latest obtainable reports show that the authorized strength of the army is a little over 95,000 men, distributed among 157 garrisoned posts and subposts, all of which, however, are not occupied; and that the navy comprises thirty-five battleships, thirty-two cruisers, twenty-one gunboats, ten monitors, and 116 smaller vessels, with 53,375 officers and men. Much to our regret we learn that this great host of men have in the navy only twenty-one and in the army only sixty-seven chaplains, to give them aid and comfort in time of illness or suffering.

The Federal Council of the Churches of Christ in America believes that there ought to be more chaplains, and that we should make provision for one chaplain for each battleship and cruiser, for each schoolship and navy yard, and also one for each occupied army post. We also believe that the providing of chaplains ought not to be treated as a mere matter of denominational proportion in an effort to distribute offices among the various Christian bodies, but rather in the interest of providing adequate moral influence and spiritual help.

In view of all these facts and in view of the further fact that the government continues to increase the army and to build battleships, we cannot afford to neglect these men whom we call into our service for such official duties. It becomes us, as a God-fearing nation, to give more heed to the higher interests of these men because of their generally high character and because they stand preeminently at the front of our national honor and need.

We would, therefore, appeal most earnestly to the President and to Congress to give immediate attention to these most important matters, for the welfare of the thousands of men directly concerned, and in the larger interest of the duty of this great people to those who serve them in interests so critical, and who are necessarily exposed to the greater possibilities of suffering and death.

(Signed)	SHAILER MATHEWS, <i>President;</i>
(Signed)	RIVINGTON D. LORD, <i>Recording Secretary;</i>
(Signed)	FRANK MASON NORTH, <i>Chairman of Executive Committee;</i>
(Signed)	CHARLES S. MACFARLAND, <i>Secretary of the Council.</i>

REPLY FROM PRESIDENT WILSON

WHITE HOUSE, WASHINGTON, D. C.,  
March 26, 1913.

DEAR DR. MACFARLAND:

Allow me to acknowledge more formally than was possible the other day when you called at my office, the receipt of the several papers you then handed me. I need not tell you how deeply I appreciate the address of confidence addressed directly to me on the part of the Federal Council of the Churches of Christ in America, or how greatly it adds to my sense of being supported and guided to have such feelings and confidence expressed.

I appreciate, also, the weight and significance of the resolutions of the Council with regard to the early recognition of the Republic of China.

The memorial with regard to the assignment of the proper quota of chaplains to the various divisions of our land and naval forces impressed me very much indeed.

For all of these interesting and important papers, allow me to thank you and your colleagues.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

REV. CHARLES S. MACFARLAND,  
*New York.*

OTHER REPLIES

Dr. Radcliffe and the secretary also waited upon the Secretary of War, Hon. Lindley M. Garrison, and the Secretary of Navy, Hon. Josephus Daniels, relative to chaplains, from whom the following replies were received:

WAR DEPARTMENT,

WASHINGTON, March 27, 1913.

*Rev. Charles S. Macfarland, Secretary, Federal Council of the Churches of Christ in America, 215 Fourth Avenue, New York, N. Y.:*

MY DEAR SIR:

A letter signed by you and other officers of your Council, addressed to the President, Senate, House of Representatives, the Secretary of War, and the Secretary of the Navy, was delivered to me.

With regard to the army, the letter expresses the belief that in view of the "fact that the government continues to increase the army," there ought to be more chaplains, and that provision should be made for one chaplain "for each occupied post."

While I am unable to say whether or not Congress would be willing or could be induced to enact a law providing for the appoint-

ment of additional chaplains for the army, I may state that the existing laws provide for one chaplain for each regiment of cavalry, of field artillery, and of infantry, fourteen for the coast artillery corps, one for the engineers, and one for the Military Academy, sixty-eight in all. There are forty-six regiments of cavalry and infantry, six of field artillery, and the equivalent of fourteen regiments of coast artillery.

Previous to the Spanish War, there were thirty-five regiments of cavalry and infantry, and five of artillery, forty in all, and only thirty post chaplains and four chaplains for the colored regiments were then authorized—less than one for each regiment. After the army was increased, following the war with Spain, the number of chaplains was increased by law, in the proportion of, approximately, one for each regiment in the service.

Many of the army posts are, as they always have been, only temporary, their continuance or discontinuance depending on various contingencies or needs of the service, or upon legislation. It would be manifestly impracticable to provide by law for a chaplain permanently commissioned for each occupied post or station. Furthermore, most of the posts where there are any considerable number of troops, are in the vicinity of towns or cities where there are abundant facilities for religious worship.

Very respectfully,

(Signed)

LINDLEY M. GARRISON,  
*Secretary of War.*

THE SECRETARY OF THE NAVY,

GENTLEMEN:

WASHINGTON, March 28, 1913.

I have a copy of your letter of March 25, written in behalf of Federal Council of the Churches of Christ in America, and I am greatly interested in the information you set forth and in the request that you make for more complete provision for moral influence and spiritual help for the men on the war vessels of the United States. I am in accord with you, also, in believing that the appointment of chaplains should not be treated as merely a matter of denominational proportion in an effort to distribute offices among the various Christian bodies, but that the future welfare of the men should really be the main consideration.

You will agree with me, however, that this is a matter of such weight and importance that it must have the most careful consideration and this I assure you it will receive from me after consultation with the President and the Secretary of War.

Yours very truly,

(Signed) JOSEPHUS DANIELS.

The propaganda has been continued, and in September communications were again sent to the Secretary of War and the Secretary of the Navy, to which the following replies were received:

WAR DEPARTMENT,  
WASHINGTON, September 25, 1913.

*Rev. Charles S. Macfarland, Secretary, Federal Council of the Churches of Christ in America, 1611 Clarendon Building, 215 Fourth Avenue, New York City:*

SIR:

Referring to your letter of September 9, 1913, enclosing a copy of a memorial dated March 25, 1913, on the subject of a requested increase in the number of chaplains for the army and navy, I beg to inform you, as regards the army, that this letter has been considered by a committee of the War Department General Staff, which makes the following report on the subject:

The memorial under consideration correctly states the number of army chaplains now authorized by law as sixty-seven for the present organization of the army, which is on a basis of one for each regiment of the mobile army and a fixed number, fourteen, for the coast artillery, which is officered on a basis of an equivalent of fourteen regiments, as compared with regiments of the mobile army. But the present authorized enlisted strength of the army is now 90,542, instead of over 95,000, as stated in the memorial.

In the early days of the army, when troops were often stationed at isolated posts, chaplains were authorized with a view to supplying the needs of such isolated stations, and were called post chaplains. But with the passing of these isolated stations and the concentration of troops at larger posts in the vicinity of civil communities, it became advisable to consider chaplains from the point of view of correct distribution and organization for war service rather than peace service, which is the basis of all army organization. Hence, the proportion of one chaplain to each regiment or equivalent, became the basis of the present law.

It would not be practicable to base the number of permanent chaplains on the number of occupied army posts, one for each post as recommended, because the number of posts fluctuates and the present policy of the War Department is to reduce the number of garrisoned posts in the interest of tactical organization and command, and to locate them near centers of population. It is believed that the day has passed, or is passing, where troops are stationed so far



from civil communities as to be out of reach of civilian clergymen in their vicinity. It has been the comforting experience of the army at such stations as are deprived of the services of the regimental chaplain, that clergymen of the neighboring community give cordial welcome to all army people to attend their church services, make visitations to such posts and cheerfully respond to any call for need therefrom. This policy is encouraged, no doubt, by the Federal Council, and should receive the hearty support of the War Department, to remedy the deficiency in army chaplains for troops in garrison, pointed out in the memorial.

The War Department policy of apportioning the number of chaplains appointed in the army, among the principal religious denominations, is believed to be an equitable and necessary rule, in the interest both of the different denominations and of the members of the army with corresponding different religious beliefs, whom they serve. It is to be remembered that the several governmental departments must be careful not to call in question the principle laid down in the First Amendment to the Constitution of the United States with respect to an establishment of religion and the free exercise thereof, any seeming violation of which is promptly criticized.

As to meeting the need of chaplains for any increase in the regular army, attention is invited that the present law automatically provides additional chaplains, one for each new regiment of the mobile army.

After mature consideration of the subject the War Department concurs in the conclusions of the General Staff Committee.

Very truly yours,

(Signed)

LINDLEY M. GARRISON,  
*Secretary of War.*

NAVY DEPARTMENT,  
BUREAU OF NAVIGATION,  
WASHINGTON, D. C., September 16, 1913.

*Rev. Charles S. Macfarland, Secretary, Federal Council of the Churches of Christ in America, 1611 Clarendon Building, 215 Fourth Avenue, New York:*

DEAR SIR:

I am in receipt of your letter of the 9th instant, together with its enclosure, and I do recall your interview of last spring.

The question of the increase of the number of chaplains in the navy is one to which I have given and am giving considerable thought, but press of other public business and matters of urgent importance has prevented my assembling my ideas on that subject in concrete form.

I hope, however, to embody them in my forthcoming annual report, in which I shall endeavor to set forth a number of general recommendations for the improvement and betterment of the navy.

(Signed)

JOSEPHUS DANIELS.

A second communication was also sent to President Wilson and to the Secretary of State, Hon. William Jennings Bryan, to which at this date only acknowledgments have been received.

Meanwhile many conferences and interviews have been held with chaplains in various parts of the country, and a considerable correspondence carried on with them. Through the religious press and by communications to local federations and the secretaries of the constituent bodies of the Council, these bodies have been requested to take action and to secure action on the part of local conferences of the various denominations. The representatives of the churches in Washington, especially the Rev. Wallace Radcliffe, directly representing the Council, have been active. Several of the constituent bodies of the Council have not only taken action, but have appointed committees to act in this special interest.

The word received from Dr. Radcliffe at the time of the preparation of this report is that he expects favorable action. One question at issue at the present moment seems to be the apportionment of the new appointments between ordained ministers and secretaries of the Young Men's Christian Association or similar welfare workers.

It would seem that the executive committee might appropriately take further action in view of the urgency of the situation and the delay in effective action.

## A DAY OF PRAYER FOR CHINA

In response to a call from missionaries in China and in conjunction with similar action by the Free Church Council of England, through cable correspondence, the following call was sent out to the churches relative to the Republic of China:

April 18, 1913.

*To the Churches of Christ in America:*

The appeal of the Chinese government to all the Christian churches in China, to set aside Sunday, April 27, as a day for prayer that China may be guided to a wise solution of her problems, as officially confirmed to us by the Associated Press to-day, is a deep source of joy and is of the deepest meaning to the churches of Christ throughout the world.

The government of China has requested prayer for the National Assembly, the new government, the new President of the republic soon to be elected, for the Constitution of the republic, for the recognition of the republic by the powers, for the maintenance of peace, and for the election of strong and virtuous men to office.

This is, we believe, the first time in the history of the world that such an appeal has come from such a source.

The Federal Council, by action taken at its second quadrennial session in Chicago, has already memorialized the President to recognize the new republic. We now feel that this action, taken last December, is justified in a most remarkable manner. The voice of the new republic does not sound unlike that of our own nation in the days of its early institution.

We, therefore, urge that the churches of Christ in America unite with the churches of Christ in China, in the observance of Sunday, April 27, as a universal day of earnest prayer and expression of profound sympathy with the republic whose government thus seeks from its beginning, as did our own, the blessing and the guidance of Almighty God.

- |          |  |
|----------|--|
| (Signed) | SHAILER MATHEWS,<br><i>President of the Council;</i>                       |
| (Signed) | FRANK MASON NORTH,<br><i>Chairman of the Executive Committee;</i>          |
| (Signed) | WILLIAM I. HAVEN,<br><i>Chairman of the Administrative Committee;</i>      |
| (Signed) | ROBERT E. SPEER,<br><i>Chairman of the Commission on Foreign Missions;</i> |
| (Signed) | CHARLES S. MACFARLAND,<br><i>Secretary of the Council.</i>                 |

## OTHER MEMORIALS

The so-called "Beilis affair" deeply stirred the American people. An American protest was prepared which took the form of an appeal to the Czar for the withdrawal of the ritual murder charge against Beilis. The appeal was forwarded to the Russian Ambassador at Washington, D. C. It was signed by large numbers of representative Americans, among them Shailer Mathews, president of the Federal Council; Frank Mason North, chairman of the executive committee; Charles

S. Macfarland, general secretary, and many pastors and laymen, members of constituent churches.

*To His Imperial Majesty, Nicholas II, the Czar of all the Russias:*

SIRE:

As the representatives of various Christian denominations of the United States of America, irrespective of creed, we unite, in the name of our sacred faith, in an appeal to you, that the charge of ritual murder against the Jew, Mendel Beilis, now on trial at Kief, be withdrawn, because of the untold evils to the cause of humanity which may follow from its further prosecution.

We are convinced that the blood accusation against the Jews, which has been made sporadically, is as unfounded as was the same accusation which, as history shows, was frequently directed against the early Christians. It has been subjected to the most careful investigation for centuries, and no evidence warranting the slightest credence has ever been discovered, and it has been rejected as unworthy of serious consideration both by church and by state. Bulls were issued by four Popes—Innocent IV, Paul III, Gregory X, and Clement XIV—which formally declared this superstition to be a baseless and wicked invention. The genuineness of these pronouncements has been recently officially certified by Cardinal Merry del Val, the secretary of the Holy See.

Many Sovereigns have in the past forbidden the attribution of religious significance to such accusations, among them the German Emperors Frederick II (1236), Rudolph of Hapsburg (1275), Frederick III (1470) and Charles V (1544); the Bohemian King Ottocar II (1254); the Polish Kings, Boleslaus V (1264), Casimir III (1334), Casimir IV (1453) and Stephen Báthory (1576).

Emperor Alexander I of Russia issued a ukase on March 18, 1817, by which he prohibited the prosecution of so-called ritual murder cases, for the proclaimed purpose of ending the superstition that the Jews employed Christian blood for ritual purposes. This ukase was confirmed by Emperor Nicholas I on January 13, 1835.

Prince Obolensky, the former head of the Holy Synod of the Russian Empire, has recently declared: "On the strength of all historical and literary materials concerning ritual murders I can say that this accusation against the Jews is just as ill-founded as were the accusations of the same nature directed against the Christians long ago. You must remember that the use of blood is contrary to all the teachings of the Jewish religion."



For centuries, numerous authoritative theological, scientific, and historical writers, who have carefully studied the subject, have united in reaching the same conclusion.

Believing that the continuance of the pending prosecution may give rise to acts of violence, as a result of the passions aroused by fanaticism and religious hatred stimulated thereby—consequences which would be deplorable from the standpoint of true religion, of humanity, and of civilization, and abhorrent to the spirit of Christianity—as Christians and for the advancement of our holy cause, we pray that you may avert this grave peril, and that you may forestall the possibility of the imposition of injustice, not only upon the individual who is now on trial, but upon the entire Jewish people, and that to that end you may confirm the ukase of your glorious ancestor, Alexander I, by which he sought for all time to destroy the hideous imputation that the Jews require Christian blood for ritual purposes.

In full confidence that this appeal will be favorably received by Your Imperial Majesty, and that the motives which have prompted us in presenting it will not be misunderstood, with the utmost esteem and respect we have subscribed these presents, this thirty-first day of October, 1913.

In the middle of November the following interesting communication was received from the representative of the American Jewish committee.

November 13, 1913.

DEAR DR. MACFARLAND:

I thank you warmly for the appeal to the Czar of Russia, asking him to withdraw the false ritual murder accusation against the Jew recently on trial in Kief.

Be assured that the Jewish people everywhere will deeply appreciate your broad sympathy and your willingness to come forward and express your protest against this despicable evidence of bigotry and race hatred.

We feel that this appeal has been most effective even though the State Department did not transmit it through diplomatic channels. Its publication in the press both here and abroad, has produced an excellent impression and in all likelihood has had the desired effect on the Russian government.

In commenting on the verdict of Beilis, Mr. Louis Marshall, president of this committee, said, "Though this proceeding has been most painful to those who had fancied that the world had progressed beyond the manifestation of childish or malign superstition and its

acceptance as the basis of judicial inquiry, there is nevertheless another phase of this episode which is encouraging, and that is the noble attitude of the Christian clergy of the United States, who joined with singular unanimity in an impressive protest against the charge of ritual murder—one of the finest exhibitions of broad-mindedness and of the very essence of religion that the world has ever beheld.”

With assurances of our high esteem and appreciation we beg to remain,

Very respectfully yours,

THE AMERICAN JEWISH COMMITTEE,

(Signed) HERMAN BERNSTEIN, *Secretary*.

DR. CHARLES S. MACFARLAND,

*Secretary, Federal Council of the Churches of Christ in America.*

## V.

### Work for the Year 1914

The work of the commission during 1914 suddenly expanded, due in part to the International Christian Conference held in Constance and London, interrupted by the beginning of the war, in part to the extraordinary situation created by the outbreak of war, and in part to the cooperation of the Church Peace Union.

The report of the work of the conference held in Constance and London and of the organization of the World Alliance for Promoting International Friendship through the Churches is given in Part III. Here we present only that portion of the work of the commission which was reported to the executive committee of the Federal Council at its annual meeting held in Richmond, Virginia, December 9-11, 1914.

The Administrative Committee of the Federal Council, at its January (1914) meeting, took the following action relative to this commission:

*Voted*, That in response to the recommendation of the Chairman of the Commission on Peace and Arbitration, the Rev. J. B. Remensnyder, the secretary of the Federal Council and the secretary of the Commission on Peace and Arbitration, be authorized to participate in negotiations relative to a worldwide movement for international peace, in association with the various church bodies of America and other nations, and to report the plans and progress of the movement to the Administrative Committee.

These instructions were carried out through cooperation between the commission and the Church Peace Union. The Church Peace Union is a corporation consisting of twenty-eight trustees selected from Protestant, Roman Catholic, and Jewish bodies. In a large proportion of its work it calls for the cooperation of the Federal Council so far as the Protestant churches are concerned. Therefore, it will be noted that this commission has been constantly working with the Church Peace Union, of which the chairman of the commission, the Rev. J. B. Remensnyder, the president of the Federal Council, Professor Shailer Mathews, the secretary of the Federal Coun-

cil, and many other of the Council's official representatives, are trustees.

The Commission on Peace and Arbitration was also instrumental in securing the necessary financial support for the Commission on Relations with Japan, and Dr. Gulick serves as the representative on International Relations for the Commission on Peace and Arbitration. The commission met on April 21st and took the following action:

1. A Committee of Direction was elected to consist of the following members:

Rev. J. B. Remensnyder  
 Rev. Howard A. Bridgman  
 Rev. Arthur J. Brown  
 Pres. W. H. P. Faunce  
 Rt. Rev. David H. Greer  
 Bishop John W. Hamilton  
 Rev. William I. Haven  
 Hamilton Holt  
 Rev. Charles E. Jefferson  
 Charles E. Jennings

Rev. James S. Kittell  
 Rev. Frederick Lynch  
 John R. Mott  
 Rev. Philip S. Moxom  
 George A. Plimpton  
 Henry Wade Rogers  
 William H. Short  
 Daniel F. Smiley  
 Bishop Luther B. Wilson  
 James Wood

2. The Rev. Charles S. Macfarland was elected as secretary of the commission to fill the vacancy caused by the resignation of the Rev. Frederick Lynch.

3. The Rev. Sidney L. Gulick was elected Representative on International Relations.

4. It was voted that the Rev. Henry K. Carroll should serve as the representative of the commission at Washington, D. C.

5. It was voted that the commission cooperate with the committee on the celebration of the Treaty of Ghent.

6. It was ordered that the secretary should send letters to 50,000 pastors and churches, inviting them to observe Sunday, May 17, as Peace Sunday, and that literature be sent them, including material to assist in the preparation of a peace sermon to be prepared by the Rev. Frederick Lynch, and a printed copy of a notable peace sermon recently preached by the Rev. Charles E. Jefferson, and that the secretary be further authorized to print a peace hymn, with suitable prayer and Scripture selections in five hundred leading newspapers.

7. It was voted that the commission offer to cooperate with the Church Peace Union in all ways whereby the forces of the Federal Council might be applied in this interest.



8. Warm appreciation was expressed for the recent appeal issued by the Conference of the Evangelical Churches of Switzerland, and the secretary of the commission and the committee of direction were empowered to assist in arranging for any international, or other conference of the churches to be held in the interest of international peace.

### RELATIONS WITH MEXICO

At this meeting the matter of relations between the United States and Mexico was considered, and after full discussion, a committee was appointed to draw up resolutions, consisting of the Rev. Charles E. Jefferson, the Rev. Philip S. Moxom, Bishop Luther B. Wilson, Daniel F. Smiley, and William H. Short.

The following utterance was, by order of the meeting, conveyed to the President of the United States, both by telegram and letter, to the Secretary of State, the President's cabinet, to all members of Congress, and to the religious press:

April 21, 1914.

We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere with its internal affairs, but on the other hand they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his counselors shall be carried out is not only our hope, but our confident expectation.

We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and dis-

interested citizens, but of mischiefmakers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers"—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship.

REV. J. B. REMENSNYDER,

*Chairman;*

REV. CHARLES S. MACFARLAND,

*Secretary;*

REV. PETER AINSLIE

REV. ARTHUR J. BROWN

HAMILTON HOLT

REV. CHARLES E. JEFFERSON

CHARLES E. JENNINGS

REV. ALBERT G. LAWSON

REV. RIVINGTON D. LORD

REV. FREDERICK LYNCH

REV. GEORGE A. MILLER

REV. PHILIP S. MOXOM,

WILLIAM H. SHORT

DANIEL F. SMILEY

BISHOP LUTHER B. WILSON

JAMES WOOD

*Committee of the Commission on Peace and Arbitration of the  
Federal Council of the Churches of Christ in America.*

President Wilson replied as follows to this telegram:

THE WHITE HOUSE, WASHINGTON,  
April 21, 1914

MY DEAR DR. REMENSNYDER:

I have received the telegram of April 21st from yourself and your associates, and heartily appreciate your sympathetic interest and goodwill.

I still hope and pray that we will have no war.

Cordially and sincerely yours,

(Signed)

WOODROW WILSON

REV. J. B. REMENSNYDER

900 Madison Avenue

New York City.

## PEACE SUNDAY

Immediately after this the following letter was mailed to 50,000 pastors:

April 30, 1914.

DEAR FRIEND:

The Federal Council of the Churches of Christ in America, in cooperation with the various peace organizations, recommends that the Sunday nearest the anniversary of the first Hague Conference

be observed by all the churches. The churches of Great Britain have taken similar action and the public schools of the United States are observing May 18 as Peace Day.

Will you take Sunday, May 17, as an opportunity to speak upon the movement to substitute judicial methods in place of warfare, arbitration instead of battles, good-will and brotherly cooperation for national selfishness, hatred, and disorder?

The last two years have witnessed some sad examples of conflict, lust, and human hatred. Over three hundred thousand have been killed in the Balkan States and during this very year thousands of women and little children have frozen and starved to death and in the end all concerned are infinitely worse off than ever before. The Balkan affair is a striking exhibition of the futility of war as a means of settling international disputes and securing the common weal. The unspeakable atrocities of these two years of carnage should surely convince Christian people that war is contrary to a Christian civilization.

On the other hand there is a great world-wide movement for world peace. The Federal Council has entered upon a peace campaign, international in scope and reaching to the antipodes. The Council has secured the services of the Rev. Sidney L. Gulick, of Japan, to assist in work directed by a Committee on Relations with Japan, which is to take up this question of international and race relationships from the point of view of the Christian gospel. The plans of this committee are of great moment.

We urge that you speak more emphatically than ever this year. Churches in other parts of the world are awakening and are calling to us, as the enclosed appeal from our sister churches in Switzerland reveals.

Last May about twenty-five thousand sermons were preached. We hope this year for seventy-five thousand.

We are sending some literature under another cover, more of which may be obtained on application. Please have your sermon fully reported in your newspapers and send copies to us. Have your papers print this letter also.

In this time of crisis we need to pray earnestly for the wisdom of God to direct us as a nation. Will you not, therefore, in connection with your services, turn the hearts of your people to prayer, earnestly beseeching God to guide both the United States and Mexico to a peaceful solution of the difficulties existing between them.

*Sincerely yours,*

CHARLES S. MACFARLAND, *Secretary.*

Plates containing a peace hymn were sent to five hundred daily newspapers, and a large proportion of them printed this hymn, with the music, in their issues of May 16 and 17.

The response to the call for Peace Sunday was very much greater than usual this year, owing to the Mexican situation. In all probability practically all the churches observed the day. In this matter the commission cooperated with the Church Peace Union, through whom the Roman Catholic and Jewish bodies were also reached.

### DELEGATION APPOINTED TO THE CHURCH PEACE CONGRESS AT CONSTANCE, GERMANY

The administrative committee of the Federal Council took the following actions June 11, 1914:

*Voted*, that in response to the request from the Federal Council Commission on Peace and Arbitration, the administrative committee approves the joint plans of the Church Peace Union of America and the Associated Councils of Churches in the British and German Empires for a congress on international peace to be held at Constance, August, 1914, of whose committee on arrangements the secretary of the Federal Council is a member.

That the secretary of the Council, the Rev. Charles S. Macfarland, and the representative of the Commission on Relations with Japan, the Rev. Sidney L. Gulick, be elected as executive delegates to the congress.

*Voted*, that the following additional delegates nominated by the Federal Council Commission on Peace and Arbitration be also appointed as delegates to the congress:

Atterbury, Rev. Anson P.  
Abbott, Rev. Ernest Hamlin  
Ainslie, Rev. Peter  
Anderson, Rev. William F.  
Baines-Griffiths, Rev. David  
Batten, Rev. Samuel Z.  
Bitting, Rev. W. C.  
Boynton, Rev. Nehemiah  
Bridgman, Rev. Howard A.  
Brown, Rev. William Adams  
Day, Rev. Jonathan  
Dickie, Rev. Samuel  
Douglas, Rev. George William  
Finley, Pres. John H.

Gardiner, Robert H.  
Good, Rev. James I.  
Hall, Rev. Thomas C.  
Hamilton, Rev. John W.  
Hendrix, Rev. E. R.  
Holt, Hamilton  
Horr, Rev. George E.  
Joy, James R.  
Laidlaw, Rev. Walter  
Leibert, Rt. Rev. M. W.  
Lord, Rev. Rivington D.  
Lynch, Rev. Frederick  
Lyon, D. Willard  
MacCracken, Rev. Henry M.



Merrill, Rev. William P.	Thompson, Rev. Charles L.
Minton, Rev. Henry C.	Tipple, Rev. Ezra Squier
Moxom, Rev. Philip S.	Tryon, Rev. J. L.
Nuelsen, Bishop J. L.	Vance, Rev. James I.
Roberts, Rev. William H.	Wenner, Rev. George U.
Richards, Rev. T. T.	Wilson, Bishop Luther B.
Rogers, Henry Wade	Winchester, Rt. Rev. James R.
Spencer, Rev. Claudius B.	Woelfkin, Rev. Cornelius
Taylor, Rev. Graham	

*Voted*, That these delegates be requested to have a meeting at the close of the congress and prepare a report to be submitted to the Commission on Peace and Arbitration and to the Federal Council.

There has also been printed a pamphlet entitled "The Churches of Christ in America and International Peace," which consists of the address made by the secretary to the conference at Constance, which was printed for distribution, both in English and in German.

### OTHER ACTIVITIES OF THE COMMISSION

The American Church Committee on Peace Centenary, which will present a special report to the executive committee, was organized by the Commission on Peace and Arbitration. Arrangements are being made for cooperation with the Committee of One Hundred on Religious Activities at the Panama-Pacific Exposition, relative to a peace propaganda during the exposition. The commission has also requested the Federal Council Commission on Christian Education to take up the matter of peace instruction in our churches, Sunday-schools and institutions of higher education. Thus a cooperative relationship is being established on all sides in this great interest of the churches.

The commission has sent out to the pastors and churches literature to the amount of about 500,000 pamphlets and leaflets relative to the general peace work of the churches.

Over 200,000 letters have been sent out during the year to the pastors and churches, including 50,000 letters for Peace Sunday, May 17; 60,000 of the report of the Federal Council delegates at Constance; the other 100,000 being letters sent out at the time of the trouble with Mexico and at the beginning of the war in Europe.

Seven thousand copies of the secretary's address on "The Churches of Christ in America and International Peace," have

been distributed; 11,000 copies of an article by the secretary entitled "Europe's War America's Warning," and various other similar pamphlets by Dr. Jefferson, Dr. Lynch, and others.

The Commission has cooperated with the various peace organizations, and has secured support from them, including especially the New York Peace Society and the American Association for International Conciliation.

Dr. Gulick and the secretary represented the Federal Council at the Lake Mohonk Conference in May. The secretary also serves on the American Centenary Committee and with other similar peace movements and organizations.

Since the outbreak of the war we have had several stenographers handling correspondence. The commission will make several important recommendations to the executive committee, relative to the organization of the churches. To this end the commission is now corresponding with about 2,000 local representatives, including the secretaries of local federations, synods, presbyteries, diocesan bodies, local denominational conferences, and ministerial associations.

In all matters the commission has operated in cooperation with the Church Peace Union and has had its support. Early in the year we released Dr. Lynch for the large service of the Church Peace Union. His effective work through our Commission led to the organization of the Union.

The movement for international peace among the churches is due, like all such movements, preeminently to the leadership of one man, Dr. Lynch, and the participation of other personalities has been largely by his initiative, and has been willingly performed under his wise and enthusiastic leadership.

## THE INTERNATIONAL MOVEMENTS OF THE CHURCHES

The commission has given its support to the new World Alliance of the Churches for promoting International Friendship, through the medium of the Church Peace Union. The chairman of the Commission, Dr. Remensnyder; the president of the Federal Council, Professor Shailer Mathews; Bishop Hendrix, the former President of the Federal Council; Dr. Lynch, former secretary of this commission; Dr. John R. Mott, the Rev. Francis E. Clark, Canon George W. Douglas, the Rev. Peter Ainslie, George A. Plimpton, Hamilton Holt,

and the Rev. W. P. Merrill, of the Federal Council Commission on Peace and Arbitration; and the secretary, are the American members of the Continuation Committee, the additional member being Edwin D. Mead, of Boston.

The American section of the Committee has already held a meeting and arrangements are being made for a meeting of the entire International Committee, probably in London, at the earliest opportunity.

The following appeal has been sent out by the Archbishop of Upsala, Sweden:

### APPEAL TO THE CHURCHES

(Prepared by the Archbishop of Upsala)

The war is causing untold distress. Christ's body, the Church, suffers and mourns. Mankind in its need, cries out, "O Lord, how long?"

The tangle of underlying and active causes which accumulate in the course of time and the proximate events which led to the breaking of peace, are left to history to unravel. God alone sees and judges the intents and thoughts of the heart.

We, servants of Christ, address to all those who have power or influence in the matter an earnest appeal seriously to keep peace before their eyes in order that bloodshed soon may cease.

We remind especially our Christian brethren of various nations that war cannot sunder the bond of internal union that Christ holds in us. Sure it is that every nation and every realm has its vocation in the divine plan of the world and must, even in the face of heavy sacrifices, fulfil its duty, as far as the events indicate it and according to the dim conception of man. Our faith perceives what the eye cannot always see: the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one.

Let us therefore call upon God that He may destroy hate and enmity and in mercy ordain peace for us.

His will be done.

OSTENFELD,

*Bishop of Seeland, Denmark;*

GUSTAF JOHANI,

*Archbishop of Aabo, Finland;*

PASTOR LEENMANS,

*President of the Reformed Church, Holland;*

PASTOR DEMOOR,

*Praeses, Dutch Reformed Churches, Holland;*

- PASTOR HECKER,  
*President, Restored Lutheran Church, Amsterdam, Holland;*  
 PASTOR HELWIG,  
*President, Evangelical Lutheran Church, Holland;*  
 BISHOP JOSEPH FERENCZ,  
*Kolozswar, Hungary;*  
 JENS TANDBERG,  
*Bishop, Christiania, Norway;*  
 NATHAN SOEDERBLOM,  
*Archbishop, Upsala, Sweden;*  
 PASTOR RIS,  
*President of Conference of Reformed Churches of Switzerland, Bern, Switzerland;*  
 PASTOR ARMAND DUCKERT,  
*Moderator of Company of Pastors, Geneva, Switzerland;*  
 SHAILER MATHEWS,  
*President, Federal Council of the Churches of Christ in America;*  
 CHARLES S. MACFARLAND,  
*Secretary, Federal Council of the Churches of Christ in America.*

Archbishop Soederblom cables us that "letters testifying Christian fellowship were received from Court Preacher Dryander, of Berlin, President Von Bezzel, of Munich, and the Archbishop of Canterbury."

Immediately upon the outbreak of the war in Europe, in cooperation with the Committee to Promote Friendly Relations Among Foreign Students, the commission invited Pastor D. N. Furnajieff, of the Evangelical Church of Sofia, Bulgaria, and the president of the Bulgarian Evangelical Society to come to America to visit the churches. Pastor Furnajieff has been fulfilling this mission constantly since that time, and the reports which we receive from the churches indicate that, through his broad knowledge of European relationships, he interprets the present struggle and its consequences not only vividly, but with constructive helpfulness.

During the month of November, Pastor Furnajieff gave forty-five addresses in churches and universities, with a total attendance of about ten thousand. He is at this time continuing this work.

## SYMPATHY FOR THOSE SUFFERING IN EUROPE

The executive committee of the Federal Council took the following actions in December, 1914.



*Whereas*, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open,

Therefore

*Be it resolved*, That the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America.

### SYMPATHY FOR HEBREW BRETHREN

*Resolved*, That, as representatives of the Christian Churches of America, we desire to express our profound sympathy with, and our prayer for, God's ancient people, who throughout the earth are enduring peculiar privations and suffering as the result of the present war.

We recommend to our Churches such practical expressions of their sympathy as shall help in the relief of their suffering, and we pledge our advocacy to the cause of our Hebrew brethren as they seek for just and equal consideration by all governments.

### A COMMENDATION AND SOME RECOMMENDATIONS

The Commission on Peace and Arbitration took the following actions December 1, 1914, which were ratified by the executive committee of the Federal Council.

(1) The commission commends the general proposition of the Rev. Sidney L. Gulick, Representative on International Relations, as set forth in his manuscript proposed for publication on the peace work of the churches.

(2) The commission recommends that the Protestant churches of America be organized for active participation in a constructive program for world peace.

(3) The commission urges that the general principles of the peace program demanded by those who believe in the kingdom of God are the application of the golden rule to international relations, care in the preparation of just treaties, and the faithful observance of both the letter and the spirit of those treaties.

(4) The commission recommends to the Protestant churches of America the following general form of organization for participation in the peace movement:

(a) A Church Peace League in every community, and when practicable a Peace Committee in the local church.

(b) The Church Peace Leagues to be affiliated with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.

(5) That the Church Peace Union be requested to recommend to suitable representatives of other religious bodies the organization of similar movements.

(6) That the coordination and common activities of any and all organizations be effected in and through the Church Peace Union.

(7) That these recommendations be conveyed to the executive committee of the Federal Council and to the Church Peace Union.

(8) That the Church Peace Union be requested to take action approving this general policy and program and offer its cooperation to this commission in carrying it out.

## VI.

### The International Church Peace Conference held in Constance, Germany, and London, England, August 2-5, 1914

The Church Peace Conference was one of the extraordinary events in the history of modern Christianity. It so happened that the members of the Conference gathered in Constance from many nations on the very day that the greatest tragedy of history began. Although Europe had been feverishly preparing for the great war for a dozen years, the first international peace conference of Christians assembled on the very day when the greatest war of history started. What an irony of fate! What a witness to the failure of Christians and of the churches to foresee the situation and do their duty!

The following report of the secretaries of the Commission on Peace and Arbitration relative to this extraordinary Church Peace Conference was presented to the executive committee of the Federal Council at its annual meeting held in Richmond, Virginia, December 9-11, 1914.

Pursuant to instructions from the Federal Council of the Churches of Christ in America, through its Administrative Committee, your delegates submit the following report:

The conference met at Constance, Sunday, August 2, and the exercises at the morning session included addresses by Bishop E. R. Hendrix, the Rev. Frederick Lynch, Bishop J. L. Nuelsen, and the Rev. George U. Wenner, of our delegation. At the evening session, the Rev. William P. Merrill presided, and one of the addresses was made by the Rev. Sidney L. Gulick.

Memorials were sent to the rulers of Europe and to the President of the United States, and resolutions were adopted providing for the future work of the conference.

An address, printed in English and German, was presented by the Rev. Charles S. Macfarland, setting forth the work of the evangelical churches in America, under the title, "The Churches of Christ in America and International Peace," (*Die Christlichen Kirchen in Amerika und Internationaler Frieden*).

## MEETING AT LONDON

The conference adjourned Sunday evening and continued at London, Wednesday, August 5th, following which the American delegates met and adopted a report and declaration to be submitted to the Federal Council of the Churches of Christ in America.

A full report of the conference and other publications will be prepared by the Church Peace Union, and these, together with the address by Dr. Macfarland which is issued in pamphlet form, will give a full account of the conference. We refer you to these documents. The personal account by Dr. Lynch, in printed form, contains Dr. Gulick's address and an analysis of the war situation by Dr. Macfarland as sections of the appendix to the volume.

## ACTION OF FEDERAL COUNCIL DELEGATIONS

The Federal Council delegation held two meetings, at the first of which Bishop Hendrix was elected chairman and Dr. Macfarland, secretary of the delegation. A general meeting of all American delegates was also held at which Dr. Gulick gave an address.

A committee, consisting of Bishop E. R. Hendrix, the Rev. William P. Merrill, Bishop Luther B. Wilson, Canon George William Douglas, the Rev. Frederick Lynch, and the Rev. Charles S. Macfarland, was appointed to prepare a suitable statement to the Federal Council of the Churches of Christ in America, and this statement, which was also approved by the other American delegates who were not included in the Federal Council delegation, was as follows:

## REPORT OF COMMITTEE

In behalf of the delegates from the Federal Council of the Churches of Christ in America, the undersigned were appointed as a special committee to prepare and publish to our brethren at home a declaration and summary concerning the recent momentous conference of the Church Peace Union, which conference begun at Constance, on Sunday, August 2, was continued in London on Wednesday, August 5. In so doing we are following the example of the English delegates to the conference, whose terse and weighty utterance to the brethren in England was published in the *London Times*, *Daily Chronicle*, and other newspapers on August 5.



In making this report we are authorized to speak substantially for the entire body of American delegates to the Church Peace Conference.

It is significant that this first international conference of the churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God, our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference; there is a general consciousness that now more than ever, we are called to cooperate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do his will in the world—waiting upon the Lord. This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are unchristian. We are witnessing the *reductio ad absurdum* of unchristian civilization; for peace is not to be secured by preparations for war (even if unchristian men compel their brothers in self-defense, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so too, our very patriotism must be pervaded by the mind of Christ and ready for the discipline of the cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland that is the message we are bringing from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national, and international. Let us see to it that henceforth “All our fresh springs are in God.”

This is not the moment to dwell on the practical steps which

may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four resolutions which are to be published in due time by the International Committee of our conference. Others will be afterwards disclosed. Meanwhile, we desire to emphasize the fact that has been borne in on us by contact with the workers for the peace movement in England and Europe generally: that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the churches of Europe; and we are grateful to our Heavenly Father for the skill and wisdom and self-control, which, in this trying ordeal, have been vouchsafed to them. For five years previous to the formation of our Church Peace Union, these our brethren on this side of the Atlantic, have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the Promotion of Peace to be so widely and thoroughly representative. We in America have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore, the determination of our conference to rely on the International Committee for guidance, and for ultimate decisions from time to time—the resolution to “move all together when we move at all”—is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well-chosen and skilful delegates to our International Council, ready and able to contribute of their special experience and prayers to our common endeavors for the peace of the world and the Christianization of all mankind.

Submitted to the Federal Council of the Churches of Christ in America and its Commission on Peace and Arbitration by instruction of the Federal Council delegates.

E. R. HENDRIX, *Chairman.*

GEORGE WILLIAM DOUGLAS,

WILLIAM P. MERRILL,

FREDERICK LYNCH,

LUTHER B. WILSON,  
CHARLES S. MACFARLAND, *Secretary.*  
*Committee appointed by the dele-*  
*gates representing the Federal*  
*Council of the Churches of Christ*  
*in America.*

Our delegates recommend the heartiest participation by the Federal Council of the Churches of Christ in America in the plans of the Church Peace Union and of the International Committee appointed by the conference.

### OTHER MEETINGS OF DELEGATIONS

Record should also be made of a meeting held by one group of our delegates who were unable to reach Constance, as follows:

On the Steamship Philadelphia, which sailed from New York, July 24th, were about a dozen delegates to the International Church Peace Conference to be held at Constance, August 2-7, 1914. These delegates soon found one another out and decided to hold an informal conference each day to discuss the questions submitted for consideration at the Constance conference. A committee of three, consisting of Samuel Z. Batten, Graham Taylor, and James I. Vance, was appointed to submit a tentative program for the guidance of peace workers in America. On Thursday, July 30th, the committee reported as follows:

Your committee appointed to consider a possible program of peace for the churches of America, submit the following:

We confess our allegiance to the Prince of Peace and believe that all who bear his name should be peacemakers. We believe that the churches should set their faces resolutely against war and should seek in all ways to teach the duty of arbitration and the necessity of disarmament.

To this end we recommend:

That an International Conference of the churches should be held from time to time.

That a yearly or biennial conference or council composed of representatives of all the churches and peace societies in America be held.

That the pastors of our churches be requested to present the question of arbitration, disarmament, and peace to the people at such times as may be most convenient.

That each religious body in America be requested to appoint a

committee or commission on arbitration and peace.

That a select and classified bibliography on peace, arbitration, and related subjects be prepared and placed in the hands of pastors and leaders.

That an effort be made to introduce lessons on peace in the Sunday-school, in the young people's societies, in church brotherhoods, in vacation Bible schools, and in the public schools.

That lists of subjects bearing upon peace and arbitration be prepared for current topic clubs, women's clubs, church brotherhoods, pastors' conferences, and church gatherings.

That as a means of promoting peace and good-will we heartily recommend the interchange of pastors, teachers, students, and lecturers.

That a meeting of the American delegates be held to determine a peace program for the churches and to make permanent results of the Constance conference.

That we recommend the creation of an International Parliament in extension of the work of the Inter-Parliamentary Union and the Hague Court.

JOHN W. HAMILTON, *Chairman*,  
SAMUEL Z. BATTEN, *Secretary*.

The following action was also taken:

Paris, August 4, 1914.

*To the President of the United States of America:*

We, a group of American delegates to the International Church Peace Conference, in Constance, August 2-7, who were prevented from reaching Constance by the outbreak of war, were appointed as representatives of the Federal Council of the Churches of Christ in America, composed of thirty religious bodies, with 17,000,000 members, desire to place upon record our profound concern for the peace of the world.

We feel confident that you, the head of a neutral nation, having friendly relations with all the peoples involved, will use every opportunity to exercise your good offices to secure the arbitration of the questions at issue and thereby if possible avert a disastrous international war.

In the name of the Christian religion and humanity we appeal to you in this hour of world need.

JOHN W. HAMILTON,  
PETER AINSLIE,  
SAMUEL ZANE BATTEN,  
GRAHAM TAYLOR,  
JAMES I. VANCE.



RECOMMENDATIONS OF THE EXECUTIVE  
DELEGATES

After the adjournment of the conference in London, your two executive delegates held further conference, and submit the following recommendations for consideration by appropriate committees of the Council:

As a result of our personal experience and observations of the passions aroused in the countries of Europe at the time of our recent visit, we herewith append certain definite suggestions and resolutions:

In spite of the modern development of civilization which had led us to think that the age of savage warfare had passed, at least for Europe, the frightful deeds that characterized the Balkan wars have shown how shallow is the veneer of civilization when enraged peoples fight.

The awful wanton carnage of that war, the inhuman treatment of women and children, and the incredible destruction of private property prove afresh in glaring colors the diabolical nature of war and its capacity to call forth man's most brutal passions. Even the Christian religion, in the forms held by the Balkan peoples at least, provided no restraints.

Many have thought that the horrors of the Balkan wars had so appalled the world that there was no danger of a general European conflict. Events have not justified the view. Even definite anticipations of the appalling disaster to modern civilization consequent on such a conflict have not prevented the great governments from plunging the whole world into incalculable ruin.

The war, moreover, has been entered upon under such circumstances of misunderstanding, jealousy, ambition, suspicion, and desire for revenge, felt by the people of each nation involved, although in widely varying degree, that we have every reason to expect of the soldiery of each side utter disregard of the so-called rules of civilized warfare in the treatment of non-combatants, women and children. We may accordingly expect to see the Balkan tragedies enacted on a vaster and more awful scale.

Under these circumstances is there nothing for the Christians and the government of America to do? Can we in any way help avert the threatening calamities? Without regard to the question of responsibility for the general European conflict, and assuming the complete neutrality of the United States

we, nevertheless, in no wise condone the spirit and the selfish national ambitions and the widespread official deception of the peoples of the nations that have precipitated the awful situation, and we urge that nothing should be done in America that could possibly aid in the prolongation of the war. We, moreover, feel it of the highest importance that everything in our power should be done to protect the innocent, limiting the evils, the passions, the murder, and the sufferings.

### ACTION CONCERNING THE EUROPEAN WAR

Immediately upon the outbreak of the war, Dr. Carroll called a meeting of the commission to consider the whole situation. At this meeting Rabbi H. Pereira Mendes, of the Union of Hebrew Congregations, was also present by invitation. Arrangements were made for a weekly meeting of prayer. Upon the return of Dr. Gulick and the secretary from Europe, a joint meeting was called on August 17, of members of the Executive and Administrative Committees of the Federal Council, the Commission on Peace and Arbitration, and the Commission on Relations with Japan. The report of the delegates at Constance was approved, and its recommendations were adopted.

### A LETTER TO PRESIDENT WILSON

The following communication was, by instruction of this meeting, conveyed to the President of the United States:

THE PRESIDENT,

*Washington, D. C.*

August 20, 1914.

SIR:

The Federal Council of the Churches of Christ in America at a meeting Monday, August 17, 1914, adopted the following resolutions and instructed its Associate Secretary, the Rev. H. K. Carroll, to present them to you.

1. That the Federal Council of the Churches of Christ in America hereby expresses to President Wilson its profound gratitude and appreciation of his action in offering the services of the United States in mediation between the European powers now at war and earnestly requests him to renew this offer on the first favorable occasion, either alone or jointly with other neutral nations signatory to the Hague Convention for the pacific settlement of international disputes.

2. That the Federal Council of the Churches of Christ in America cordially endorses the position taken by the administration disapproving of loans by American capitalists for belligerent purposes and earnestly hopes that the position will be maintained since such loans would diminish our ability to assist neutral nations which, without their fault, suffer from the derangement of business, would not only help to prolong the war in Europe, but also impoverish and cripple our own innocent people by draining our land of its gold and causing the cost of living to advance to a war basis.

3. That the Federal Council of the Churches of Christ in America, on behalf of the Protestant Churches of America, appeal to the Free Church Council of Great Britain, to the Protestant Churches of Scotland and Ireland, to the Established Church of England, to the Evangelical and Lutheran Churches of Germany, and to the Evangelical Churches of France, to issue appeals in their church services, and in their religious press urging all Christian families having kindred in the armies to write them personal letters, exhorting them, whatever may be the provocation of the enemy, to reduce in every possible way the horrors of war. That steps be taken to secure similar action on the part of the Roman Catholic Church of the United States, appealing to the Pope, and also to the Roman Catholic Churches of England, Ireland, France, Germany, and Austria, to take similar steps in this matter. That the Greek Churches of Russia, Greece, and the Balkan States be also appealed to in the same way to the same end.

4. That the Federal Council of the Churches of Christ in America hereby endorses the general principles of the eighteen "Bryan Peace Treaties," recently ratified, and in view of the fresh evidence of the importance of providing adequate time for diplomatic investigation and conference, when international difficulties arise, the Federal Council of the Churches of Christ in America hereby suggests to President Wilson and Secretary Bryan that they take steps at an early date to urge upon the governments of the world the need of a universal treaty providing:

(1) That some definite interval of time, to be mutually agreed upon, shall intervene between the declaration of war and the beginning of active hostilities.

(2) That in the interval a commission of the signatory powers shall make careful investigation and report their findings to the world.

(3) That the signatory powers agree to enforce the observance of the agreement upon the nation that transgresses the treaty, by immediate military intervention.

5. That the Federal Council of the Churches of Christ in America suggests to the President of the United States, in view of the attempts already made to induce this country to take sides in the present European conflict, that he appeal to the people of the United States as lovers of their country and of humanity, that neither as individuals nor as groups do they take any action to destroy the complete and absolute neutrality of the United States. We believe that he who would attempt to drag this country into the present war not only sins against patriotism, but would destroy all hope of speedy peace. Only as this nation remains strictly neutral can she offer mediation. If she becomes involved there is no impartial court left to which the nations may appeal.

6. That as this awful war must drive devout people to their knees, we venture to suggest that an early Sunday and the preceding Saturday be designated by the President of the United States as a day of united prayer in all places of public worship and in the homes of the people to ask the Supreme Ruler to intervene in such ways as his divine wisdom may approve so as to calm the hearts of those who are filled with passion for war, dispose their minds to listen to the counsels of humanity and accept overtures for peace, and bring speedily to their distracted and distressed peoples the blessings of peace.

By taking the actions here suggested the United States will in fact, create a new status in the relation of nation to nation, one that is opposite to "hostility" on the one hand, and more friendly than the negative position of "neutrality" on the other; a status of "reconciliation" that expresses active good-will to the combatants and also the sincere purpose (too often obscured by the customary methods and hesitancy of political diplomacy), to find common ground for the establishment of justice and peace between them, as well as in its own relations to them.

Very respectfully,

(Signed)

SHAILER MATHEWS,

*President;*

(Signed)

ALBERT G. LAWSON,

*Chairman of the Administrative Committee;*

(Signed)

J. B. REMENSNYDER,

*Chairman of Commission on Peace and Arbitration;*

(Signed)

CHARLES S. MACFARLAND,

*Secretary;*

(Signed)

H. K. CARROLL,

*Associate Secretary;*

(Signed)

SIDNEY L. GULICK,

*Representing Commission on Japan.*



The Secretary also conveyed this communication to official representatives of all the religious bodies mentioned in section 3 of the letter to the President.

Dr. Carroll conferred personally with Secretary Bryan, and after considerable correspondence with President Wilson's Secretary, a day of prayer was appointed for October 4.

The President's reply was as follows:

September 24, 1914.

MY DEAR DR. MACFARLAND:

I have received and have read with the greatest attention the letter of August 20, 1914, from the Federal Council of the Churches of Christ in America, signed by the president, the chairman of the Administrative Committee, the chairman of the Commission on Peace and Arbitration, yourself, the associate secretary, and Dr. Sidney L. Gulick, representing the Commission on Japan. I need not tell you how sincerely I appreciate the approval expressed in that letter of the efforts I have made to bring about mediation and peace, and I am happy to have anticipated the suggestion of the Council in the matter of urging a genuine attitude of neutrality upon the people of the United States, and also to have been able to meet the suggestion of the Council in the matter of appointing a day of prayer.

Very sincerely yours,

(Signed) WOODROW WILSON.

Rev. Charles S. Macfarland,  
105 East 22d Street,  
New York City

## A CALL TO PRAYER

By the President of the United States

Whereas great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice;

And whereas in this as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before him, confessing our weakness and our lack of any wisdom equal to these things;

And whereas it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States

of America, do designate Sunday, the 4th day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 8th day of September, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

WOODROW WILSON.

By the President:

WILLIAM JENNINGS BRYAN, Secretary of State.

Immediately upon receiving word from Secretary Tumulty by telegram, the following call was issued in cooperation with the Church Peace Union:

## A CALL TO PRAYER TO THE CHURCHES OF THE UNITED STATES

President Wilson having issued a proclamation appointing Sunday, October 4th, as a day of prayer, and requesting "all God-fearing persons" to unite at their respective places of worship in supplication to Almighty God to restore concord among the nations now at war, the Federal Council of the Churches of Christ in America and the Church Peace Union unite in recommending that the President's proclamation be read in every church and that the whole day be given to intercession for the purposes named by the President.

The great need of the world is not simply a cessation of the present terrible war, but the establishment of peace between the embattled nations on such a basis as will insure the healing of the wounds of conflict, the renewing of the bonds of brotherhood, and

the adoption of such measures as shall exclude war as a method of settling international questions.

Let us pray that the war spirit may be suppressed as dueling has been suppressed; that nations shall think of nations not as enemies but as coworkers together with God for the establishment of his kingdom on earth.

Let us seek the mind of the Master in the effort to bring all men to realize that the gospel of Christ is a gospel of peace and brotherhood and as binding on nations as on individuals.

(Signed)                      SHAILER MATHEWS,  
President of the Federal Council.

(Signed)                      CHARLES S. MACFARLAND,  
Secretary of the Federal Council.

(Signed)                      CHARLES E. JEFFERSON,  
Chairman of Executive Committee of Church Peace Union.

(Signed)                      FREDERICK LYNCH,  
Secretary of the Church Peace Union.

The Commission on Peace and Arbitration printed a sheet containing prayers prepared by Bishop Greer, Julia G. Wales, Walter Rauschenbusch, and a litany prepared by the Rev. W. T. Manning, of Trinity Church, New York. These were conveyed to several thousand pastors, and were also more widely conveyed through the religious and daily press which reprinted many of them.

### IMPRESSION IN FOREIGN LANDS

This action on the part of the President made a deep impression all over the world, and undoubtedly has done much to prepare the way for reconciliation.

Our special correspondent in Berlin writes as follows:

I especially thank you for kindly sending copies of this communication addressed to the President of the United States regarding the action taken by the Federal Council of the Churches of Christ in America. I sent the English as well as the German text to some of the most important heads and authorities of the Protestant and Roman churches in Germany and Austria. I think it will not be the attitude of those mentioned to give an answer during this time of war. But I know that they partly gave their special consideration to this high-minded appeal and that also some of the church papers printed it.

One of the French daily papers, published in Paris, printed a long editorial commending both this action and the spirit be-

hind it, and recommended that the President of the French Republic take similar action.

A Chinese daily paper, *Kuo Chuan Pao*, calling attention to President Wilson's appointment of October 4 as a day of prayer for peace and his appeal to the people of the United States so to observe it, remarked that this day should also be observed by the people of China, because if the war should drag on it would be almost impossible for China to avoid danger. In ancient times, the paper declares, the sage emperors used to appeal to God for help. Confucius is quoted as approving the practise. "Therefore it is hoped that the president, chiefs of ministries and boards, governors, and all the people of this land will join in prayer to God for the peace of the world on the 4th inst., the day fixed by the churches."

These are fairly representative of many others which have been brought to my attention, from various parts of the world.

In response to a request for cooperation on the part of the Red Cross Society, the Committee of Mercy, and other relief organizations, the following communication was issued through the press:

#### WAR RELIEF FUNDS THROUGH THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America having received several requests relative to war-relief funds, would recommend that the members of our churches make their contributions through their own denominational channels when such have been provided.

In order to meet other cases the Council offers to receive, distribute, and render account of contributions both on and after Sunday, October 4, for such purposes as the relief of widows and orphans, the care of the wounded, the support of religious organizations engaged in such work, and other similar objects, in relief of the suffering caused by the war now making such want and wo among all our brothers and sisters of the nations in conflict.

Such funds will be conveyed according to the object, which should preferably be designated, to the proper organizations and movements through the State Department or other approved channel, including, when necessary, the appointment of committees in the various countries which will act with the Federal Council Commission on Peace and Arbitration. Checks should be payable to Alfred R. Kimball, Treasurer, and sent to 105 East 22d Street, New York.



It seems appropriate that such relief should be rendered in the name of the churches.

(Signed)	SHAILER MATHEWS,	<i>President;</i>
(Signed)	ALFRED R. KIMBALL,	<i>Treasurer;</i>
(Signed)	CHARLES S. MACFARLAND,	<i>Secretary.</i>

Record should also be made of the fact that the Federal Council placed the services of its office and staff at the disposal of the relief organizations, furnishing them with its mailing lists of pastors, and in every way cooperating with them in securing the large contributions taken in the churches on October 4 and after that.

## VII.

### Work for the Year 1915

The activities of the commission through the year 1915 were in such close cooperation with the Commission on Relations with Japan and with the American Council of the World Alliance for Promoting International Friendship through the Churches, to which special sections of this report are devoted, that the report of its independent work for the year is quite brief.

#### A GENERAL SURVEY

The following is the report of Dr. Macfarland as presented to the executive committee of the Federal Council at its annual meeting held at Columbus, Ohio, December 8-10, 1915.

The work of this commission should be considered in the light of its cooperation with three other commissions, namely: the Commission on Christian Education, the special Commission on Relations with Japan, and also the special committee on the American Peace Centenary, inasmuch as the Commission on Peace and Arbitration was largely responsible for the work delegated to the other commissions and performed by them.

At the beginning of the year, the Rev. Sidney L. Gulick was elected as associate secretary of the Commission, and while the general secretary has been responsible for the administrative work, it should be said that the large things which have been accomplished are the result of Dr. Gulick's skill, statesmanship, and untiring toil.

This commission has also been in constant cooperation with the administrative committee of the Council, because many of the questions at issue were of such a nature that they required action, not only of a commission, but which would carry the whole weight of the Federal Council and its constituent bodies.

Perhaps I may appropriately call attention to the fact that I have given expression to what may be the general policy of a commission of the Federal Council on this question, in the last chapter of my recent book, *Christian Service and the*

*Modern World*, under the heading, "The New Internationalism, a Fundamental in Religious Education." Wisely, therefore, I believe, the Federal Council has not projected additional organizations, nor has it made repeated pronouncements. Its work has been constructive and reconstructive, proceeding upon two definite lines, the first of these being the utilization of the influence of group relationships between the nations, the other being our regular and fundamental processes of education.

One of the means of carrying out this process of education is set forth in the handbook prepared by Dr. Gulick, entitled *The Fight for Peace*. Under the guidance and inspiration of Dr. Gulick's splendid book, classes have been organized in churches all over the country for such a study of the question as is set forth in this book.

More recently Dr. Gulick has also been elected as a secretary of the American Branch of the World Alliance for International Friendship through the Churches, which was instituted at the Church Peace Conference in Constance, Germany, a year ago.

Dr. Gulick has been carrying on this general work in connection with his special service as representative of the Commission on Relations with Japan, mainly since June on the Pacific Coast. I was associated with him in connection with the International Peace Congress at San Francisco in October, following which we together initiated a large and comprehensive campaign in Los Angeles and vicinity.

The general secretary has represented the commission on the American Peace Society, was a delegate to the Lake Mohonk conference in May, and a member of the American committee of the World Alliance.

The commission has cooperated with the Commission on Christian Education in the preparation and distribution of the Sunday-school Peace Lessons and the handbook for Sunday-school teachers. Indeed the work of the commission is largely cooperative, especially with the American branch of the World Alliance of the Churches, which is in large measure a projection of the Federal Council's Commission, and was the result of its initial and preliminary work. The general secretary was one of the conveners of the gathering at Independence Hall at Philadelphia to organize the so-called League to Enforce Peace and Dr. Gulick also participated in that confer-

ence. One of the important tasks of the commission is that of legitimate and appropriate cooperation with the larger international movements, bringing to bear the influence of the churches upon these causes, and in this connection it has carried on constant correspondence with various peace organizations all over the world, including especially the Dutch Anti-War Council. The general secretary is a member of the American Committee appointed by the Dutch Council to arrange for the so-called Study Congress to be held at Bern, Switzerland. The general secretary is also serving as a trustee of the Church Peace Union and the chairman of its Committee on Education.

Much time and effort has been given to following up the work instituted by the conference at Constance, Germany, to which, it will be recalled, the Federal Council sent some forty accredited delegates constituting something more than half the membership of the conference. The World Alliance for International Friendship through the Churches instituted at that time, has carried on its work and its field secretary has visited not only the churches of the neutral nations in which branches have been organized similar to the American branch, but has also been in constant conference with the committees existing and doing their work seriously and earnestly, under distressing conditions, in the nations at war.

At the moment of writing this report messages have come from several of the church leaders in Europe which give promise that, in the process of international reconstruction, the churches of Christ are likely to exert a wide influence.

Pastor D. N. Furnajieff, of Sofia, Bulgaria, and President of the Bulgarian Evangelical Association, continued his mission during the earlier part of the year under the auspices of this commission and the Committee on Friendly Relations among Foreign Students, at the close of which he returned to Bulgaria. His addresses and conferences made a very deep impression.

Dr. Gulick has been serving in two capacities, as representative of the Commission on Relations with Japan and as associate secretary of the Commission on Peace and Arbitration. He has done the entire field work for both of these commissions, which are obviously interrelated, and in pursuing either of them directly, the other is more or less indirectly promoted.



Therefore in this report Dr. Gulick's work appears under the heading of both of these commissions.

### OTHER ACTIVITIES OF THE COMMISSION

The commission has sent out, to the pastors and churches, literature to the amount of 373,169 pamphlets; and about 168,000 letters have been sent out during the year to the churches, either directly from the commission or by joint arrangement with the World Alliance of the Churches and the Church Peace Union. Four thousand copies of Dr. Gulick's *The Fight for Peace* have been distributed and a new edition of three thousand is now on the press.

The commission has responded to constant requests from pastors for literature, which it has supplied in association with the other church peace organizations. Constant correspondence has been carried on with local federations of churches and local ecclesiastical conferences in these interests. Notable campaigns are under way by the Church Federations of Chicago and New York.

The commission has also cooperated fully with the administrative committee in the carrying out of the important matters which will be recorded under the heading of International Movements.

During the year 1915 the administrative and executive committees of the Federal Council constantly considered questions of international relationship.

### CHRISTIAN LITERATURE FOR PRISONERS

Mr. Mornay Williams, chairman of a voluntary Committee on Christian Literature among Prisoners of War in Europe, presented the following report:

#### TO THE ADMINISTRATIVE COMMITTEE OF THE FEDERAL COUNCIL:

A conference was held on September 30 to consider means for distributing Christian literature among prisoners of war in Europe. There were present, Drs. W. I. Haven, C. S. Macfarland, Judson Swift, J. H. Franklin, William Fetler, and Messrs. James Wood, Mornay Williams and E. C. Jenkins. After reviewing the matter and after discussion, a committee was asked to state the conclusions to the committee and the report is as follows:

1. There is most convincing evidence of the need of Christian literature among prisoners in practically all belligerent countries, especially in Germany, Austria-Hungary, Russia, and France.

2. There are good grounds for believing that this literature can be distributed under official sanction.

3. In each of the four countries mentioned there is at least one officially recognized point of contact with prisoners of war, authorized to distribute Christian literature. These are:

In Germany: Kriegsgefangenenhilfe der Nationalvereinigung der Evangelischen Junglingsbündnisse Deutschlands unter literarischer Mitwirkung der Deutschen Christlichen Studentenvereinigung.  
Berlin C 2, Kleine Museumstr. 5b

In Russia: George M. Day, Esq.  
care Society Miyak, Nadjeshdinskaya 35  
Petrograd, Russia.

In Austria-Hungary and France: Representatives of the World's Committee of the Young Men's Christian Association, whose principal office is 3 rue General DuFour, Geneva, Switzerland, are fully authorized to deal with prisoners of war in Austria-Hungary through representatives in Vienna and with prisoners of war in France through representatives in Paris.

4. That authorization be given by the Administrative Committee to raise a fund to be expended for this purpose.

(Signed) MORNAY WILLIAMS,  
JUDSON SWIFT,  
E. C. JENKINS,

*Committee.*

Secretary Macfarland presented the following report of the Special Committee on Christian Literature among Prisoners of War in Europe.

Your committee makes the following recommendation:

That inasmuch as the International Committee of the Young Men's Christian Association is already carrying on the work of distributing literature among prisoners of war in Europe, as well as among the soldiers, the Federal Council of the Churches of Christ in America approve the work of the International Committee of the Young Men's Christian Association and authorize the International Committee to act for and on behalf of the Federal Council of the Churches of Christ in America. The International Committee of the Young Men's Christian Association is invited to make the fullest possible use of

the facilities of the Federal Council for the furtherance of this work.

This action has been conveyed to the International Committee of the Young Men's Christian Association.

Respectfully submitted,

(Signed) MORNAY WILLIAMS,  
Chairman.

It was

*Voted*, That the action of the committee be approved and that the committee be permitted and instructed to cooperate with such other agencies as they may approve or may deem wise to erect.

### WEEK OF PRAYER FOR 1916

The following letter to the constituent bodies, with subjects for 1916, was issued in October, with the statement that another list of subjects would be prepared for those churches which might prefer the observance of the week before Easter.

### PEACE AND UNITY

For the Week of Prayer, January 2-9, 1916.

"Call upon me in the day of trouble:

I will deliver thee, and thou shalt glorify me."—Psalm 50:15.

*To the Churches of Christ in America and to the People of God in Every Nation:*

BRETHREN, BELOVED IN THE LORD:

Throughout the whole world, this word of our God seems to be sounding in the ears of praying people day and night. This is a day of trouble when in so many lands and among so many nations agony and suffering are multiplied by the wounding and killing of God's beloved children. As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto him for help.

Yet no sooner do we begin to cry to him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names suggesting the sway of the human spirit rather than that of the divine Spirit. The great prayer of our Lord; 'that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou didst send me,' is yet unfulfilled. Surely, praying people of every race and tongue in all the earth will fall

down before our God in the opening of the new year and beseech of him for these overshadowing objects of intercession, Peace and Unity.

"Though sundered far, by faith they meet  
Around one common mercy seat."

Beyond the borders thought of heretofore, may we hope to extend this appeal for prayer since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God of Abraham, of Isaac and of Jacob, the God and Father of our Lord Jesus Christ will pour out again his Spirit for the reawakening of his people of every name; that all who wait upon him may be refreshed, so that the whole world will come back to renewed faith in God; and that great reformations and revivals of true religion may follow in every land, hastening the day when

"The earth shall be full of the knowledge of the Lord as the waters  
cover the sea."

## FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

### GENERAL THEME—PEACE AND UNITY

SUNDAY, Jan. 2.—Sermons on Reconciliation. Isa. 54:10. Acts 10:36. Rom. 5:11. 2 Cor. 5:18, 19.

MONDAY, Jan. 3.—Peace: International and National. Isa. 12. Acts 17:22-31. Rom. 13. 1 Tim. 2:1-8.

TUESDAY, Jan. 4.—Peace through Christian Service for Jews and Gentiles, Abroad and at Home. For all Missionary Societies. Ps. 67. Isa. 49:3-13. Acts 1:1-8. Mark 5:1-20; 6:1-6.

WEDNESDAY, Jan. 5.—Unity in the Church throughout the World. Ps. 133. Isa. 26:3; 57:19. John 17. Eph. 4:1-16. 1 Cor. 12:12-27.

THURSDAY, Jan. 6.—Peace by Education in Schools, Colleges, and Universities. Ps. 119:9-16. Prov. 3:1-26; 8:22-36. Isa. 32:16, 17.

FRIDAY, Jan. 7.—The Family and Youth; Spiritual Training. Deut. 6:4-9. Ps. 34. Ps. 122. Matt. 18:1-14. 2 Tim. 3:14-17.

SATURDAY, Jan. 8.—Peace through Brotherhood; Reform and Social Service. To Promote Health, Labor Conditions, Purity, and Temperance. Ps. 85:9-13. Ps. 87. Isa. 33:20-24. Luke 10:25-37. Rom. 12-14.

SUNDAY, Jan. 9.—Sermons; The Prince of Peace in Victory and Glory. Ps. 110:1. Isa. 9:6, 7. Luke 19:38. Eph. 2:14. 1 Cor. 15:25. 1 Tim. 6:15. Heb. 10:12, 13. Rev. 19:16.



## VIII.

### The Centenary Celebration of Peace between the United States and Great Britain

The educative as well as historical importance of observing suitably the maintenance of unbroken peace between the United States and Great Britain was felt to be so great that the executive committee of the Federal Council accepted the invitation of the American Peace Centenary Committee and appointed a special committee of one hundred to represent the Federal Council of the Churches of Christ in America and to take the necessary actions in this matter along with other national and patriotic bodies preparing to celebrate this significant event in our history. This action was taken at the annual meeting held in Baltimore, December 3, 1913, at which time the following resolution was passed:

*Whereas*, The American committee on the celebration of the completion of one hundred years of peace between Great Britain and the United States, since the signing of the Treaty of Ghent on Christmas eve, 1814, has asked the cooperation of the churches in the great and elaborate preparations in progress to make this event memorable in the relationship of nations, be it,

*Resolved*, That the Federal Council of the Churches of Christ in America, representing thirty denominations and many millions of churchmen, enter into the preparation of this anniversary celebration with the heartiest concord and that it urges the committee already created to take such steps as may be necessary to secure the active participation of every church in the nation in this celebration, by the preaching of sermons, by exercises of the children, and by such other methods as may seem desirable.

*Resolved*, Further, that the Federal Council, while rejoicing over the hundred years of unbroken peace with Great Britain, and while calling attention to the fact that the two great countries of the United States and Canada with 3,000 miles of boundary between them have been able to keep the peace without either fort or battleship, this body representing almost all the evangelical Christians of the United States would urge that this century of peace be made lasting and be assured by the signing of a treaty of arbitration between

Great Britain and the United States, agreeing that all disputes that may hereafter arise which cannot be settled by diplomacy shall be submitted to judicial decision by arbitration in the Christian spirit, and that the nations learn war no more.

The following persons were appointed members of the committee:

REV. H. K. CARROLL, *Chairman*

Rev. Frederick Lynch, *Secretary*

*Northern Baptist Convention*

Rev. William C. Bitting .....	St. Louis, Mo.
Rev. J. Whitcomb Brougher .....	Los Angeles, Cal.
Pres. E. B. Bryan .....	Hamilton, N. Y.
Pres. W. H. P. Faunce .....	Providence, R. I.
Rev. Samuel H. Greene .....	Washington, D. C.
Charles E. Hughes .....	Washington, D. C.
Pres. Harry P. Judson .....	Chicago, Ill.
Rev. Albert G. Lawson .....	New York City

*Southern Baptist Convention*

J. Taylor Ellyson .....	Richmond, Va.
Rev. J. B. Gambrell .....	Dallas, Tex.
Eugene Levering .....	Baltimore, Md.
Pres. E. Y. Mullins .....	Louisville, Ky.
Fred M. Paxon .....	Atlanta, Ga.
Rev. R. H. Pitt .....	Richmond, Va.
Rev. E. M. Poteat .....	Greenville, S. C.
E. W. Stephens .....	Columbia, Mo.

*Free Baptist Churches*

Rev. Rivington D. Lord .....	New York City
Pres. J. W. Mauck .....	Hillsdale, Mich.

*Seventh Day Baptist Church*

Rev. Edwin Shaw .....	Plainfield, N. J.
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*Congregational Churches*

Simeon E. Baldwin .....	New Haven, Conn.
W. Murray Crane .....	Dalton, Mass.
Rev. H. C. Herring .....	Boston, Mass.
Rev. Charles E. Jefferson .....	New York City
Rev. Frederick Lynch .....	New York City
Pres. William F. Slocum .....	Colorado Springs, Col.

*Christian Church*

Pres. D. A. Long .....	Merom, Ind.
Pres. P. W. McReynolds .....	Defiance, O.

*Methodist Episcopal Church*

Rev. W. H. Brooks .....	New York City
George W. Brown .....	St. Louis, Mo.
Chancellor James R. Day .....	Syracuse, N. Y.
Rev. George P. Eckman .....	New York City
E. R. Graham .....	Chicago, Ill.
Bishop J. W. Hamilton .....	Boston, Mass.
Pres. A. W. Harris .....	Evanston, Ill.
Bishop E. H. Hughes .....	San Francisco, Cal.
Rev. Charles B. Mitchell .....	Chicago, Ill.
Rev. Ward Platt .....	Philadelphia, Pa.
Henry Wade Rogers .....	New York City
S. Earl Taylor .....	New York City
Rev. F. B. Upham .....	New York City
Bishop Luther B. Wilson .....	New York City

*Methodist Episcopal Church, South*

Bishop W. A. Candler .....	Atlanta, Ga.
Bishop E. R. Hendrix .....	Kansas City, Mo.
Chancellor J. H. Kirkland .....	Nashville, Tenn.
Rev. J. W. Lee .....	St. Louis, Mo.
John R. Pepper .....	Memphis, Tenn.
Rev. F. J. Prettyman .....	Washington, D. C.
Pres. H. N. Snyder .....	Spartanburg, S. C.
Bishop R. G. Waterhouse .....	Los Angeles, Cal.
Rev. W. J. Young .....	Richmond, Va.

*Methodist Protestant Church*

Rev. F. T. Benson .....	Crisfield, Md.
Rev. F. T. Little .....	Baltimore, Md.

*African Methodist Episcopal Zion Church*

Bishop Alexander Walters .....	New York City
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*Moravian Church*

Rt. Rev. M. W. Leibert .....	New York City
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*Presbyterian Church in the United States of America*

Rev. Arthur J. Brown .....	New York City
Rev. Walter Laidlaw .....	New York City
Rev. M. A. Mathews .....	Seattle, Wash.
Rev. Samuel J. Nicolls .....	St. Louis, Mo.
Rev. Wallace Radcliffe .....	Washington, D. C.
Rev. William H. Roberts .....	Philadelphia, Pa.
Rev. Charles L. Thompson .....	New York City

*Presbyterian Church in the United States (Southern)*

Rev. Russell Cecil .....	Richmond, Va.
Rev. J. Horace Lacy .....	Winchester, Va.

*Disciples of Christ*

Rev. Peter Ainslie .....	Baltimore, Md.
Rev. J. H. Garrison .....	St. Louis, Mo.
Rev. J. H. Goldner .....	Cleveland, O.
Rev. H. D. C. Maclachlan .....	Richmond, Va.
Rev. Carey E. Morgan .....	Nashville, Tenn.
Rev. Allen B. Philputt .....	Indianapolis, Ind.
Rev. Russel F. Thrapp .....	Los Angeles, Cal.
Rev. Earl Wilfley .....	Washington, D. C.

*Evangelical Association*

Bishop Samuel P. Spreng .....	Naperville, Ill.
Rev. Fred W. Voegelein .....	Los Angeles, Cal.

*Friends*

William C. Dennis .....	Washington, D. C.
Addison W. Naylor .....	Berkeley, Cal.
James Wood .....	Mt. Kisco, N. Y.

*Evangelical Lutheran Church, General Synod*

Prof. David Bauslin .....	Springfield, Ohio
Rev. Ezra K. Bell .....	Baltimore, Md.
Rev. J. B. Remensnyder .....	New York City
Charles Unangst .....	New York City

*Evangelical Lutheran Church, General Council*

Pres. John A. W. Haas .....	Allentown, Pa.
William H. Hagar .....	Lancaster, Pa.
Rev. John J. Heischman .....	New York City
Charles A. Schieren .....	New York City

*Evangelical Lutheran Church, Synodical Conference*

Rev. C. Gausenwitz .....	Milwaukee, Wis.
Rev. Francis Pieper .....	St. Louis, Mo.
Rev. William Schoenfeldt .....	New York City

*Evangelical Lutheran Church, United Synod, South*

Rev. J. A. Morehead .....	Salem, Va.
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*Evangelical Lutheran Church, Ohio Synod*

Prof. George H. Schodde .....	Columbus, O.
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*Evangelical Lutheran Church, Iowa Synod*

Prof. F. Richter .....	Clinton, Iowa
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*Evangelical Lutheran Church, United Norwegian Synod*

Rev. T. H. Dahl .....	Minneapolis, Minn.
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*Protestant Episcopal Church*

Rt. Rev. William Lawrence .....	Boston, Mass.
Rev. Frank M. Crouch .....	New York City
Rt. Rev. C. P. Anderson .....	Chicago, Ill.
H. D. W. English .....	Pittsburgh, Pa.



Rev. Charles K. Gilbert .....	New York City
John M. Glenn .....	New York City
Clinton Rogers Woodruff .....	Philadelphia, Pa.
<i>Reformed Church in America</i>	
Rev. David James Burrell .....	New York City
<i>Reformed Church in the United States</i>	
John W. Appel .....	Lancaster, Pa.
Rev. James I. Good .....	Philadelphia, Pa.
Rev. George W. Richards .....	Lancaster, Pa.
<i>Reformed Episcopal Church</i>	
Rt. Rev. Robert L. Rudolph .....	New York City
<i>United Brethren in Christ</i>	
Bishop G. M. Mathews .....	Chicago, Ill.
Pres. M. R. Drury .....	Philomath, Oregon
<i>United Evangelical Church</i>	
Bishop U. F. Swengel .....	Harrisburg, Pa.
<i>United Presbyterian Church</i>	
Rev. W. E. McCulloch .....	Pittsburgh, Pa.
Rev. W. I. Wishart .....	Pittsburgh, Pa.

This committee began its work with high optimism in January, 1914. At the close of the year the chairman of the committee made a report embodying the following information to the executive committee of the Federal Council at its annual meeting, held in Richmond, December 9-11, 1914.

The committee was organized, at the request of the American Peace Centenary committee, by authority of the executive committee of the Federal Council of the Churches of Christ in America, under the auspices of the Commission on Peace and Arbitration. Its purpose is to promote the celebration among the churches of one hundred years of peace between the two great divisions of English-speaking people. Its list of members is given in the report to the executive committee of 1913.

For the oversight of the work, a committee of direction was constituted at a meeting held in New York in the fore part of 1914, consisting of the following persons:

Rev. Henry K. Carroll, *Chairman*.

Rev. Frederick Lynch, *Secretary*.

Rev. Frank M. Crouch.

Rev. Rivington D. Lord.

Rev. Walter Laidlaw.

Rev. Charles S. Macfarland.

Rev. Albert G. Lawson.                      Rev. J. B. Remensnyder.  
Rt. Rev. Morris W. Leibert.      Rt. Rev. R. L. Rudolph.  
Bishop Luther B. Wilson.

This committee decided that the most favorable date for the proposed celebration in the churches was Sunday, February 14, 1915, which is the Sunday nearest the date of ratification of the Ghent Treaty of Peace on February 17, 1815. The American Peace Centenary committee advised that the date of the conclusion of the treaty, the day before Christmas, be not selected because the Christmas festival should, in its judgment, be kept free for the usual exercises, and the representative of the Canadian Peace Association, who sat with the committee of direction, agreed that the later date was the better one.

The committee further decided in favor of a celebration in church, Sunday-school, and young people's meeting, special programs to be prepared for the last two.

In view of the outbreak of the war in Europe and of the postponement of preparations for the general celebration of the anniversary by the American Peace Centenary committees, a meeting of the committee of direction was called in New York in September to consider whether the church celebration should be for the present postponed. After a careful consideration of the situation and of the sensitive feelings of American citizens separated in their sympathies between the European combatants, it was unanimously agreed to proceed with preparations for a peace celebration at the time designated, emphasizing particularly the lessons to be drawn from the fact of a hundred years of unbroken peace with our intimate Canadian neighbors.

Prof. Norman E. Richardson, of Boston, by request, prepared a program for Sunday-schools, which was heartily approved by the committee. It was submitted to the executive committee of the Sunday-school Council of Evangelical Denominations and was by it recommended for adoption and use.

### APPROVAL OF CHURCH BODIES

The general plan of the celebration was personally presented to nearly all the general church conferences during the year by Rev. Charles S. Macfarland and Rev. H. K. Carroll, and it was unhesitatingly and cordially approved. Secretary Macfarland visited the General Conference of the Metho-

dist Episcopal Church, South, at Oklahoma City, the General Assembly of the Presbyterian Church in the U. S. A., at Chicago, the General Assembly of the Presbyterian Church in the U. S., at Kansas City, the General Synod of the Reformed Church in the United States, at Lancaster, Pa., the General Synod of the Reformed Church in America, at Asbury Park, the Northern Baptist Convention, at Boston, the General Convention of the Christian Church, at Springfield, Ohio, and these bodies, as well as the General Synod of the Reformed Presbyterian Church, recommended that Sunday, February 14, 1915, be observed as Centenary Peace day in their respective churches, Sunday-schools and young people's meetings.

The chairman of the committee visited the National Baptist Convention at Philadelphia, on the same errand, the General Conference of the United Evangelical Church, at Barrington, Ill., and the General Convention of the Disciples of Christ, at Atlanta, Ga., and these bodies pledged their support to the movement and recommended the observance of the day. The Board of Bishops of the Methodist Episcopal Church also recommended observance of the day. All the evangelical churches were included in the committee's scope of work, and under the auspices of the Church Peace Union, all other denominations were reached as far as possible. The Church Peace Union, through its secretary, Dr. Frederick Lynch, who is also the secretary of this committee, gave most valuable assistance.

The plans of the American Peace Centenary committee, in which Mr. John A. Stewart had been actively concerned, for the general celebration of the centenary were hindered by the refusal of Congress to provide for the participation of the federal government, and later on by the European war, on account of which they have been suspended, to be merged into a general celebration of the end of the European war, if that should come soon.

### OTHER FEATURES OF THE CELEBRATION

The celebration was also promoted by an effort to secure the cooperation of the various young people's societies, the Christian Endeavor Society, the Epworth League, etc., in the adoption of a common program for use in young people's meetings on February 14, or on the date nearest thereto.

A circular letter was sent to ministers asking them to

preach a sermon on the day of celebration, setting forth the blessings of peace, and pointing, as an illustration of the possibilities of maintaining, without force, amicable international relations, to the long boundary line between the United States and Canada which, though unprotected for a hundred years by fort or frigate, by arms or armament, by soldiers or sailors, has never witnessed an organized armed invasion of the territory on either side. Enclosed with the circular was a historical pamphlet giving a swift view of the chief events of the hundred years of peace, showing how various controversies were brought to a successful conclusion without resort to arms.

The cooperation of the religious and daily press was sought in bringing the various features of the celebration to the attention of the ministers, churches, Sunday-schools, and young people's societies. Articles were prepared for publication setting forth the plans, purposes and importance of the celebration, with suggestions for making it successful and influential.

The churches generally appeared to welcome this centenary as an opportunity to strengthen the sentiment for peace in the mind of the present generation and to plant it deeply in the heart of the coming generation.

The final report of the Centenary committee was presented to the executive committee of the Federal Council at its annual meeting held in Columbus, Ohio, December 8-10, 1915, and reads as follows:

The organization and plans of the American Church Peace Centenary committee, of which the associate secretary was chairman, and Dr. Frederick Lynch, secretary, were reported last year. The European war greatly interfered with the program of the committee, some denominations refusing any cooperation whatever. The program of celebration in the Sunday-schools and for adaptation to the use of young people's societies, was offered to the various denominational Sunday-school boards and publishing societies for multiplication and circulation among their respective constituencies. Most of them embodied it in their Sunday-school periodicals; a few denominations published it in full. There was no way of ascertaining how many Sunday-schools used it; but it is highly probable that many did not, and that comparatively few young people's societies observed the centenary. The publication of lessons months beforehand and the expense involved had much



to do, undoubtedly, with the failure of many Sunday-schools to change the regular order and improve the occasion.

Nor is it possible to say how many ministers preached sermons appropriate to the celebration. The committee, at large expense, prepared and printed a pamphlet of more than 100 pages, reproducing chapters of Prof. Dunning's book on the "British Empire and the United States," with Viscount Bryce's introduction, and sent it out to over 50,000 ministers without charge. Accompanying it was a circular letter urging that the centenary be observed in every pulpit, and saying:

Our hundred years of peace was many times threatened. Time and again, as the enclosed pamphlet shows, our international relations were strained and passions kindled; but national restraint and diplomatic patience and friendliness and also doubtless lack of preparation averted conflict. As a result the bonds of peace were never so strong between England and the United States as to-day. May we not, to adapt the words of a great church leader, have a league of peace, offensive and defensive, with every nation of earth?

The chairman is constrained to believe that while the celebration was restricted by the fact that the general and government plans were suspended and by the influence of the great war and the consequent division of sympathies, it can scarcely have failed to promote the mission of peace wherever its lessons were presented.

## IX.

### International Relations

In addition to the more specific work of the commission already described, the secretary of the commission, Dr. Macfarland, in his capacity as general secretary of the Federal Council, was able to render efficient service in promoting right international relations.

His annual report for 1915 contained the following information:

Acting under instructions from the administrative committee, constant correspondence has been carried on with representative leaders of the churches of both the neutral and warring nations in Europe. It did not seem advisable to send a delegation to visit these churches, not because of any reluctance upon the part of our own churches, but because it did not seem to be expedient in view of the strained relationships between the nations.

The letter sent to our correspondents at the time of this decision was as follows:

February 15, 1915.

DEAR BROTHER:

I thank you for your sympathetic response to my previous communication of November 19, 1914.

The executive committee, acting for the Federal Council, at its meeting in Richmond, December 9, 1914, voiced the sympathy and good-will of the churches of Christ in America to the churches of Europe and authorized the administrative committee to convey this expression at such time, and by such means as should prove most desirable.

We desire, therefore, to send the proposed delegation for prayer and conference with the brethren of the churches of Europe, but we desire to do so only *at the right time*.

The replies to my communication of November 19 indicated that the time did not yet seem the most opportune for receiving such a deputation.

The matter will continue to be in our thought and prayer, as we know it will remain with you the subject of earnest intercession.

Our administrative committee would welcome any further thought and light from you and I should be pleased to receive your reply telling me how the matter looks to you at this time, in case the situation has changed since you last wrote.

We have arranged for a conference to be held on March 29, by which time we hope to have more light on the situation.

By making it the subject of our mutual prayers we feel sure that God will guide our ways, and that we shall see the right moment for the sending of our brethren to you.

Sincerely yours,

CHARLES S. MACFARLAND,

*General Secretary.*

We may feel quite sure that this situation has greatly improved. By means of this correspondence we have endeavored to preserve our fraternal relationships in the interest of future reconstructive work.

I have also been keeping constantly informed of conditions abroad, through the representative of the World Alliance for International Friendship through the Churches, and it is interesting to note that in August, at Bern, a conference of church leaders was held, including representatives of both the neutral and warring nations. With the exception of the Women's Conference in Holland, this is, I believe, the only time when such representatives have met in friendly intercourse. Further action upon the part of the Federal Council will be largely dependent upon the success of the World Alliance in maintaining and deepening these relationships.

Meanwhile, we have had several opportunities of being helpful to our brethren across the sea. The administrative committee voted that we would extend a welcome to the duly accredited delegates of the evangelical churches of any of the nations, and in the spring Pastor Stuart L. Roussel, representing the Union Nationale des Eglises Réformées Evangéliques de France, was received and given the full facilities of our office which he made his headquarters until his return to France in the summer.

Pastor Roussel has recently returned to America and his headquarters are now at our office. At about the same time we also received Pastor Henri Anet, the delegate of the Franco-Belgian Committee on Evangelization, who now shares our offices.

While no representatives of other European nations have yet come to us, they will, of course, receive the same cordial treatment when they do come. Meanwhile opportunity has offered itself to help our brethren of the other nations by furnishing them with required information, including Professor Adolf Deissmann, Pastor Siegmund-Schultze, of Berlin, and others.

Out of this constant relationship, I believe we can discern clear indications that when the time comes for reconstruction we may find our mission simpler than it looks at the present moment. To the gaze of the world, the holding of the Constance conference and its hastened dissolution just on the eve of the war, looked vain, but it may prove to have been an instance of that wisdom of God which is sometimes foolishness to the world. I believe we ought to maintain the closest relations with the Christian churches of Europe in this hour.

Foreign correspondents in all the countries of the world are now being secured so that in each country we may have some responsible person to whom we can turn in any emergency. We are, in the main, using men who serve in the same capacity for the World Christian Students' Federation.

Arrangements should be made, when various commissions from foreign nations come here to study our trade and industry, to seek out those who are connected with the Christian churches and give them an opportunity to see something of our common Christian work and institutions and see that their welcome is shared by our Christian forces.

In accordance with the instructions of the executive committee, the secretary has carried on correspondence relative to the proposed World Congress of the churches.

Perhaps one of the more important opportunities that has come to the Christian men and women of our nation has been the opportunity for the relief of suffering in both Europe and Asia. In cooperation with the Persian Relief Committee, the following letter was sent out to the churches in March:

March 24, 1915.

DEAR BROTHER:

We enclose a statement which will surely meet warm and sympathetic response from the churches of Christ in America. It appeals to our Christian sympathy, our sense of world-wide brotherhood, and offers a great opportunity for us to come to the relief and support of our distant Christian brothers and sisters at a most critical moment.



The enclosed statement is authorized and issued by a responsible interdenominational committee, and has received the official approval of the Federal Council.

You will see the need of immediate response. Will you not, by way of message from the pulpit or through church bulletin, followed by individual solicitation, and, if possible, a church offering, or by such other means as may be more effective, secure such assistance, sending your response and check to

The Persian War Relief Committee  
c/o Spencer Trask & Co.,  
43 Exchange Place,  
New York City.

For the Federal Council of the Churches of Christ in America,

CHARLES S. MACFARLAND, *General Secretary*.

More recently, in cooperation with the American Committee for Armenian and Syrian Relief, the following letter was sent out to over 80,000 churches, accompanied by a full printed statement of the situation.

November 1, 1915.

*To the Churches of America:*

DEAR BRETHREN:

The cry from the Near East at this moment, not only reaches the heart of our humanity, but profoundly stirs our sense of obligation and responsibility.

Our Christian brothers and sisters bear inexpressible suffering for the faith which our own churches have sought to confirm within them.

Believing in the power of united intercession, and with the assured authority of the constituent bodies of the Council, we hereby appoint

*Sunday, November 14*

for the expression of our common sympathy and our earnest prayer in behalf of our Armenian brethren and those of the other races and religions who innocently bear a suffering, the measure of which the human mind can scarcely conceive.

It is earnestly recommended that on the same day, both by general contributions and by personal gifts, our churches express their fellowship and affection.

The peril of the Armenians in Turkey being the most immediate and dire need, we commend that cause at this time.

Yours, in the faith of our Lord,

SHAILER MATHEWS,  
*President;*

FRANK MASON NORTH,  
*Chairman of the Executive Committee;*

WILLIAM I. HAVEN,  
*Chairman of the Administrative Committee;*

CHARLES S. MACFARLAND,  
*General Secretary.*

The response to this letter was universal and the financial returns remarkable for generosity.

Here again we have an indication of the kind of service rendered by our national office which, while it may escape public observation, is perhaps of sufficient importance almost of itself, to warrant the maintenance of such an office.

It will be noted in the report of the administrative committee that a committee has also been appointed to secure funds and to distribute suitable literature among the prisoners of war in Europe.

Thus, in the providence of God, there have come to us opportunities in the midst of a situation that sometimes seems hopeless, to render a service to our brethren which may deepen the sense of international Christian fellowship and make it possible to reconstruct world relationships upon the basis of the Christian ethics and spirit.

### THE MEXICAN CRISIS

In June, the Mexican relations of the United States became suddenly acute. The country was filled with apprehension lest we should be plunged into a war for which many believed there was no adequate cause. The following telegram was at once sent to President Wilson and a letter was issued by the secretaries of the Commission on Peace and Arbitration to every member of the commission and to every member of the American Council of the World Alliance for Promoting International Friendship through the Churches.

June 24, 1916.

*President Woodrow Wilson,*  
*Washington, D. C.*

The Commission on Peace and Arbitration of the Federal Council

of the Churches of Christ in America offers its earnest support for all measures looking toward adjustment of relations with Mexico without military intervention by reference to arbitration through South American republics or by such other means as may be found available. The commission urges every possible measure in an endeavor to assist the Mexican people in securing their highest welfare.

CHARLES S. MACFARLAND,

*General Secretary.*

Copy of letter sent to members of the Commission on Peace and Arbitration and of the American Council of the World Alliance:

DEAR BROTHER:

We have reasons to believe that Mr. Wilson is very desirous of passing through this present crisis with Mexico without war. For that reason we believe he would welcome your assistance and sympathy. While it is true that he is receiving telegrams from clergymen and business men praying that war may be averted, on the other hand those who want war are many, and they are besieging him. We must also recognize that the situation is very trying and perplexing.

But in the light of his well-known desire for peaceful adjustment of the matter, could you not send him a *night letter* by telegraph *immediately*, expressing your admiration that he has preserved peace so long and praying he may be able to adjust the present difficulties without war.

Many who have written him from New York have stressed the following points:

1. We have an arbitration treaty with Mexico made in 1848. Will it not be abrogating it to refuse at least to calmly discuss the situation with Mexican and other delegates?

2. War with Mexico will prevent us playing any part in helping Europe when the time of peace comes. Many of us had hoped that the President of the United States would be called to serve in mediation. The usefulness of our nation in Europe will be seriously impaired if we are at war while they are making peace.

3. It will set back all the gains of the peace movements a generation, discourage the churches and even prohibit our leading in forming leagues of peace, world courts, or doing any constructive work, and will tend to fasten militarism upon our own country.

## X.

### The Commission on Christian Education

A subcommittee on special peace instruction was appointed, the appointments being made with reference to proximity of the men to the libraries and archives of the national peace foundations, with headquarters in Boston and New York City. The committee as appointed consisted of Prof. Norman E. Richardson, of Boston University, chairman; Rev. B. S. Winchester, Rev. Francis E. Clark, Charles H. Levermore, Rev. W. K. Thomas, Rev. P. H. J. Lerrigo, Rev. Charles S. Macfarland, and Rev. Henry H. Meyer.

The first task entrusted to this committee was the preparation in outline of a brief course of thirteen lessons on "International Peace, A Study in Christian Fraternity," together with a selected bibliography of source materials bearing on the various themes chosen as lesson titles for these studies. The complete outline, including bibliography, was printed in the form of a fifty-two page pamphlet. It was intended for the guidance of denominational committees and editors in the preparation of a course of studies for adult Bible classes, young people's societies, missionary and fraternal organizations, and other interested groups. The outline was, therefore, given only a restricted private circulation among the executive officers of denominational and interdenominational agencies listed above. The demand in this limited circle, however, resulted in a total circulation of 3,000 copies, including 300 copies sent on request to the School Peace League of America. Various societies and denominations made extensive independent use of this outline for editorial and lesson purposes.

An effort was made to have this outline adopted by the International Lesson Committee as part of the regular Sunday-school curriculum for all evangelical denominations. The realization of this purpose was prevented by the failure of the new Lesson Committee to complete its organization in time to participate constructively in the creation of the outline itself.



In order to make conveniently available for Sunday-school editors and publishers of the various evangelical churches an actual discussion in lesson form of the various themes in the above outline, the commission engaged Prof. Norman E. Richardson to prepare, in cooperation with the special committee on peace instruction, of which he is the chairman, a series of thirteen lessons based on the outline and bibliography contained in the pamphlet mentioned.

The manuscript, prepared by Prof. Richardson, was sent in process of its writing to various Sunday-school editors and others for criticism and suggestion. In its final form it was placed at the disposal of all Sunday-school editors and publishers for use in their regular Sunday-school publications. The date of release for the first of these thirteen lessons was fixed for October 1, 1915, in order that all might have an equal opportunity to use them simultaneously:

This cooperative plan resulted in the publication of the lessons by six denominations in ten different periodicals, with a combined total circulation of approximately 2,000,000 copies.

The denominations and publications included are as follows:

Evangelical Association .....	Adult Bible Class Quarterly.
German Evangelical Synod .....	Senior Lesson Quarterly.
Methodist Episcopal Church .....	Adult Bible Class Monthly.
	Senior Quarterly.
	Home Department Quarterly.
Free Methodist Church .....	Teachers' Quarterly.
	Scholars' Quarterly.
United Presbyterian Church .....	Adult Class Magazine.
Reformed Church in America ...	Advanced Scholars' Quarterly.
	Home Department Quarterly.

In addition to publication in the various periodicals referred to above, the commission has also issued the same lessons in the form of a thirty-two page pamphlet, which has thus far reached a circulation of approximately 10,000, including imprint editions used by the following organizations:

- Congregational Churches.
- Church of the Brethren.
- Baptist Churches, North.
- Methodist Episcopal Church.
- Friends.
- Commission on Christian Education.

Under the direction of the secretary, assisted by Dr. F. T. Enderis of Cincinnati, a German translation of the lessons was made and in proof form submitted to the representative editors of German church weeklies throughout the country. As a result, the course has been published in several German periodicals, insuring a circulation of approximately 50,000.

The publication of the lessons on "International Peace, A Study in Christian Fraternity" resulted in a widespread demand for the literature indicated in the selected bibliography accompanying these lessons. The effort to make available to the general public the most significant utterances included in the sources cited in this bibliography resulted in the preparation of a volume of *Selected Quotations on Peace and War*.

The committee wishes to give credit to the source materials which the Church Peace Union and the World Peace Foundation placed generously at the disposal of the compilers of this volume. It also wishes to express appreciation for the work of Miss Frederica Beard, to whom credit is due for the actual work of selecting, arranging, and modifying the material under running titles that correspond to the outlines of the lessons included in the course. The responsibility for a critical editorial supervision has been borne by the chairman of the special committee in cooperation with Dr. B. S. Winchester, acting for the executive committee of the Commission on Christian Education.

Of this attractive volume of 540 pages, containing 1,000 selected utterances from the writings of 200 authors, 3,000 copies have been printed.

Looking toward the coming year, the executive committee of the commission has recommended to the committee on special peace instruction the following program of work:

1. That the committee examine the Sunday-school lesson outlines for the International Uniform and the International Graded Series with a view to discovering where the subject of international good-will might be suitably introduced in connection with these lessons, and that recommendations be sent to the International Lesson Committee. Further, that this commission recommend to the consideration of all publishers of lesson courses the inclusion of courses on international peace and good-will.

2. That, in order to facilitate the introduction of the subject of international peace into the curricula of the colleges, letters be sent

to college presidents asking for the names and addresses of the professors in whose departments the subject might fittingly be introduced.

3. That the committee forward to such professors whatever literature, published by the Federal Council, might seem suitable.

4. That the committee get in touch with the Joint Committee on Voluntary Bible Study of the Sunday School Council and the American Student Movement, with a view to assisting in the preparation of a special course of peace lessons to be used in voluntary study in the colleges.

5. That the committee get into touch with the School Peace League of America with a view to cooperate in its effort to introduce special peace instruction into the public schools.

These recommendations have been formally endorsed by the commission as a whole in its session at Columbus.

## XI.

### Work for the Year 1916

The report of the year's work falls naturally into four sections; the visit of the general secretary to Europe, the vast effort to get American Christians to respond in some adequate way to the pitiful needs of the war sufferers in Europe, the work of the Commission on Christian Education so far as it deals with international good-will, and the movement to mobilize the churches of America for a campaign of education in world righteousness, justice, and organization.

#### THE MISSION TO EUROPE OF THE GENERAL SECRETARY OF THE FEDERAL COUNCIL

The full report of Dr. Macfarland's visit to Europe will appear in another volume, in his report as general secretary of the Federal Council.

Upon his return the following message was issued by the administrative committee of the Federal Council:

#### TO THE CONSTITUENT BODIES OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA:

The general secretary of the Federal Council, without formal action, but with the approval and advice of the officers of the Council, has recently visited representative Christian leaders at The Hague, Berlin, Bern, Paris, and London.

He has made a confidential report to the administrative committee containing significant and striking information concerning political as well as religious conditions, which it does not seem advisable to make public at this time, but upon which important recommendations have been approved by the committee.

Dr. Macfarland met many Christian leaders in the belligerent countries in thoughtful private conferences, interviewed for purposes of personal information leaders in the affairs of state and influential publicists, and held group conferences of unofficial representatives of the various Protestant bodies.

His visit, which was the result of correspondence with representatives of the Christian churches throughout the entire period



of the war, was for the purpose of information and understanding, to preserve and maintain closely our relationships with the churches of these nations, looking forward to the help which our American churches might give in the ultimate process of reconciliation and reconstruction. His distinctively spiritual mission found access and secured a hearing, which would not have been possible to a mission with any other motive. The leaders whom he met shared in greater or less degree, the feeling that the churches have failed to rise above the turmoil and distractions of the moment, and have not fully realized their spiritual mission to the world. The hope was expressed that even in the midst of the war they might rise into a higher atmosphere and help to find, for the nations, their lost way. There appeared an increasing consciousness that we ought now to look forward to the task of spiritual reconstruction.

Dr. Macfarland was warmly received by these brethren in all the countries visited, and we believe that his visit has established points of contact and relationships which will give us great opportunity in the coming days. He encountered no difficulties and his mission maintained throughout an atmosphere of spiritual fellowship.

The conferences were generally characterized both by frankness and good feeling. While thoughtful Christians by no means yielded their political contentions and earnestly maintained their conscientious convictions of the justness of their cause, and while much bitterness and sense of wrong still prevails, the conferences were characterized by simplicity, were on the higher level of spiritual feeling and the wish for a new spirit of reconciliation was often expressed. The desire that the American churches should cultivate the situation created by his visit was general and we have since received expressions of hope that it might be repeated:

"Our Christian churches in all lands, and especially our own, which has less excuse, have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization.

"Our Christian leaders all proclaim that they seek peace with justice, but has not the Christian church a contribution to make towards this end, without losing her own distinctive spiritual mission, and without losing her spirit of reconciliation?

"The churches of the neutral nations have all assumed an impotent neutrality, and in our own land been content with individual and limited judgments, losing sight of their task to save

the world through the reconciling of men one to another in Jesus Christ.

"We must recognize that there are moments in the life of nations as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls.

"We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an unchristian civilization, suggest, without offense, the wider distribution of that blame.

"We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

Our general secretary, in his report confesses to a great spiritual experience as the result of his prayer and conference with these beloved brethren, to a deep feeling of humility, to a greater sense of the limitations of his own human knowledge and understanding, and, above all, to a deeper faith in the Christians of all these lands, because he has come so much nearer seeing their hearts than they do to seeing each other's hearts.

He finds that misinformation and misunderstanding play no small part in the estrangement of our Christian brethren in all lands.

He feels that despite all mutterings and complaints, all these peoples are really looking or will look to America for light, but that whether or not political differences hinder America's official opportunity, that is nothing in the way of attempting a great work of reconciliation by the churches of Christ in America with the churches of Christ in Europe.

We believe that the example of this visit might be followed by representative leaders of some of our constituent bodies who have organic or fraternal relationships in European countries, if carried out, as was this, in a quiet and simple way without publicity and as a distinctively religious mission.

We gather from Dr. Macfarland's report that the time has not yet come for anything approaching political intervention, but that

we are to prepare ourselves for the work of reconciliation and reconstruction.

The most emphatic of the recommendations is that we should many times multiply our relief work, not only because this is our strongest asset of moral influence in Europe, but because it is our Christian duty, and we have, therefore, initiated movements to this end.

It is further proposed that the Federal Council shall enter into conference with the various interdenominational and international movements looking toward cooperation in the interest of effective reconstruction, including, perhaps, preparations for a conference of the evangelical churches when the time shall come for it.

We believe that when the time shall come for a more complete presentation of this report, our constituent bodies will agree that the Federal Council, as representing them, should exercise its opportunity for reconciliation and in the light of this message, we invite all our constituent bodies to give their approval to the action of the executive committee of the Council at Columbus, as follows:

“WHEREAS, the Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

“RESOLVED, that the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America.”

Respectfully submitted, for the administrative committee,

WILLIAM INGRAHAM HAVEN, Chairman

John M. Glenn  
Howard B. Grose  
Finis S. Idleman  
Alfred R. Kimball  
Albert G. Lawson  
J. Edgar Leaycraft  
Rivington D. Lord

Shailer Mathews  
Rufus W. Miller  
John R. Mott  
Frank Mason North  
E. E. Olcott  
William H. Roberts  
Alexander Walters

## XII.

### The War Sufferers' Relief Campaign

The immediate practical result of the mission to Europe by the General Secretary of the Federal Council, was the inception of a movement by the entire constituency of the Federal Council to respond in some truly adequate way to the colossal need of the innocent war sufferers of Europe. This matter was taken up with great care, demanding caution and tact in meeting and reconciling the various relief committees already in the field and securing their cooperation. The following record of actions taken by the administrative committee, the formation of a representative committee for carrying on the work, the preparation and sending out to the churches of the successive "Messages," presents a picture of systematic, nation-wide, interdenominational benevolence such as finds no parallel in human history. Inasmuch as the successive "Messages" tell the full story, they are here reproduced:

The first formal steps of the administrative committee in the establishment of a special committee on War Relief were taken March 16, 1916, when, after careful consideration of the entire question from many sides, it was decided:

1. That the movement for increased and widespread European relief through the churches, as recommended by the general secretary in the report of his European visit, should be immediately made.

2. That the following persons be invited to serve as such a committee, with power to add to their number:

Rev. James L. Barton  
Charles R. Crane  
Edwin M. Bulkley  
Rev. John B. Calvert  
Rev. William I. Haven  
Arthur Curtiss James  
Rev. Frank Mason North  
George A. Plimpton  
Rev. Edward Lincoln Smith  
Talcott Williams

Dr. Samuel T. Dutton  
Rev. Arthur J. Brown  
Rt. Rev. David H. Greer  
Cleveland H. Dodge  
Hamilton Holt  
John R. Mott  
Rev. Charles S. Macfarland  
William Sloane  
James M. Speers  
Robert E. Speer



James C. Colgate  
 Bishop Luther B. Wilson  
 Rev. E. M. Stires  
 Gifford Pinchot  
 E. S. Harkness  
 J. Edgar Leaycraft  
 Rev. Albert G. Lawson  
 John D. Rockefeller, Jr.  
 James G. Cannon  
 Pres. W. H. P. Faunce  
 Jerome D. Greene

Rev. Cornelius Woelfkin  
 Rev. Charles L. Slattery  
 Seth Low  
 Fred B. Smith  
 Dean Shailer Mathews  
 John M. Glenn  
 Alfred R. Kimball  
 James H. Post  
 Rev. Junius B. Remensnyder  
 Rev. Frederick Lynch  
 E. E. Olcott

3. That the Rev. Frank Mason North be requested to convene the committee.

4. That the general secretary be requested to make inquiry looking toward a suitable administrator for the work of the committee.

5. That the committee cooperate with similar committees already appointed or proceed with its work in consultation with such committees.

A special committee on War Relief had already been appointed consisting of the following persons:

Frank Mason North  
 Charles S. Macfarland  
 Fred B. Smith  
 John M. Glenn  
 Frederick Lynch  
 John R. Mott  
 Cleveland H. Dodge  
 E. L. Smith

Samuel T. Dutton  
 Albert G. Lawson  
 Arthur J. Brown  
 Alfred R. Kimball  
 Jerome D. Greene  
 James L. Barton  
 J. Edgar Leaycraft  
 Fred P. Haggard

On March 27, it made the following report to the administrative committee.

In view of the appalling need for material and spiritual relief created by the European War—a need which the churches of the United States have not yet sufficiently comprehended nor adequately attempted to meet, we recommend:

That a special meeting of the executive committee of the Federal Council be called for an early date to give thorough-going consideration to this need and to adopt comprehensive plans that will help to meet it.

That the plans to be adopted include among other features the following:

1. The immediate preparation and wide distribution of a strong appeal which should have for its chief purpose to arouse the conscience and stimulate the will of the churches in this great world crisis.

2. The issuance of bulletins, possibly at regular intervals, in which greatly needed information may be furnished regarding general and particular calls for help and the several agencies through which assistance may be rendered.

3. The appointment of leaders and committees in local churches and communities who shall come to feel the burden of this work and give themselves ungrudgingly to its accomplishment.

4. The adoption of all other practicable methods to secure the desired result.

5. The avoidance of duplication of effort being made by other bodies.

6. The fullest cooperation with any and all agencies created for the common purpose.

The above report was adopted and it was

*Voted*, That a meeting of the executive committee of the Federal Council be called at the Yale Club, Wednesday, April 19, at 10 A. M., to continue during the day and the evening and that the committee on War Relief named above be invited to meet jointly with the executive committee at 3 P. M.

The administrative committee on April 25, 1916,

*Voted*, To ask Dr. Howard B. Grose to secure, if possible, a temporary release from his present position and that he be invited to assist the administration in the organization of the War Relief committee.

Relative to the war relief campaign the following action was taken:

William B. Millar was elected as chairman of the special committee on War Relief.

*It was voted*, 1. That the Laymen's Missionary Movement be invited to cooperate with the Federal Council in the proposed movement, being associated with the Federal Council both in fact and in name, and that the Laymen's Missionary Movement be invited to turn all its available forces and resources to the movement for so long a time as may be possible or as need may exist.

2. That the Laymen's Missionary Movement be requested to select three members of its executive committee to serve with Messrs. Lawson, Glenn, and Barton of the administrative committee of the

Federal Council as members of the special committee, with power to add to their number, and that this special committee be empowered to proceed immediately in the initiation and conduct of the campaign.

### A DELEGATION TO PRESIDENT WILSON

In harmony with arrangements duly made a special delegation consisting of Dr. Shailer Mathews, president of the Federal Council; Dr. Charles S. Macfarland, general secretary; Dr. Howard B. Grose, organizing secretary of the committee on War Relief with the advisory committee of the Federal Council resident in Washington, called upon the President and presented him the following memorial and appeal.

*The President,  
Washington, D. C.*

April 26, 1916.

SIR:

At a special meeting of the executive committee consisting of the official representatives of the thirty constituent bodies of the Federal Council of the Churches of Christ in America, held on April 19, the following action was taken:

The President of the Federal Council, the general secretary and the chairman of the executive committee with others to be associated with them were appointed as the delegation to wait upon the President of the United States.

We therefore hereby convey to you in behalf of the Federal Council and its constituent bodies this important memorial, [For these resolutions see the message from the Federal Council of May, 1916, entitled, "The Opportunity and Test of American Christianity," pages 102, 103], believing that this movement, while appropriately initiated by the churches, should through your cooperation become a nation-wide movement reaching all the people.

Respectfully yours,

(Signed) SHAILER MATHEWS,

*President*

(Signed) FRANK MASON NORTH,

*Chairman of the Executive Committee*

CHARLES S. MACFARLAND,

*General Secretary*

In reply to the above memorial and appeal the President expressed the deepest sympathy, and, as will appear further on, issued in October a Proclamation on behalf of Armenian and Syrian relief.

Having completed these preparatory steps, the War Sufferers' Relief Committee began in May its mighty campaign by issuing the first and largest of its "Messages to the Churches." This great document is so important that it is here reproduced in full.

## THE OPPORTUNITY AND TEST OF AMERICAN CHRISTIANITY

**Why Should the Churches of Christ in America Express a Nation-Wide Appeal for the Relief of the Innocent Sufferers by the War in Europe and Asia?**

**In the Period of Reconciliation and Reconstruction that Must Begin When the War Ends, What Part will the Christian Forces of America be Prepared to Take?**

A MESSAGE FROM THE FEDERAL COUNCIL

May, 1916

### CONSTITUENT BODIES:

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Congregational Churches  
Disciples of Christ  
Friends  
German Evangelical Synod  
Evangelical Association  
Lutheran Church, General Synod  
Mennonite Church  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America  
Methodist Protestant Church

Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S.  
(South)  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America  
Reformed Church in the U. S.  
Reformed Episcopal Church  
Reformed Presbyterian Church,  
General Synod  
Seventh Day Baptist Church  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING,  
105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Fedcil New York" Telephone Gramercy 1846

PROF. SHAILER MATHEWS, President.

REV. CHARLES S. MACFARLAND, General Secretary.



## The Message of the Federal Council to the Ministers of the Churches of Christ in America

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DEAR BROTHER:

The Federal Council proposes for your consideration and cooperation—

- (1) A Nation-Wide Effort for the Relief of the Sufferers by the War in Europe and Asia; and
- (2) A movement that shall prepare our Christian churches to play the vital part that belongs to them in the period of reconstruction and reconciliation that must follow the close of the War.

It is only through the churches of Christ that the public sentiment can be created and the sympathy be shown which will enable our nation to help shape aright the future policies of the world powers and lay the solid foundations of world peace through a world court.

It is through the pastors that the churches can be informed, inspired, and impelled to meet the greatest challenge and test that the Christian churches have ever faced—a test involving the right of moral and spiritual leadership.

As the representative of the great body of these churches the Federal Council asks your serious and prayerful consideration of the statements that follow. Its purpose is not to set up a new relief organization, as an addition to the hundred or more already in existence, but to supplement their work and impel a really unselfish giving by bringing the facts home to the hearts and consciences of the millions of members in our constituency. This cannot be done without your active assistance. It rests with you not only to present this matter and secure public contributions, but to enlist the laymen of means who need to be aroused to the situation and the peculiar demand it makes upon the churches. Of course, the ideal way is to get a permanent committee that will carry out your plans to reach all your members.

The Federal Council asks your aid also in bringing this movement before the various bodies of your communion that may meet this spring and autumn, and securing for it

## Make Memorial Sunday War Sufferers' Relief Sunday in Your Church

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such action as shall commend it most effectively to the local churches. The Council believes profoundly that the crisis, which involves all the churches of Christ and the progress of Christianity itself, justifies this unusual demand upon your personal assistance as a Christian leader.

This is a time in which there is no precedents. The Divine call is upon the churches to do something large, worthy of their Master and Lord, something that shall manifest his spirit to the world and prove the reality of Christian discipleship and brotherhood. We feel sure that when you know the steps that led to this action by the Federal Council, and realize the immediate needs and the yet wider and more lasting service that our churches may render when peace has come, you will join us in the effort to bring the entire membership into cooperation in this noble work, even to the point of sacrificial giving.

The Federal Council, in view of the facts herewith presented and the immediate necessities of the situation, urges you to bring this matter before your people on Memorial Sunday, May 28, 1916, or on as near a Sunday as may be practicable, and take an offering as an initial expression of sympathetic interest. This offering may be designated for any of the causes here presented, and the money may be sent directly to the Treasurer of the Relief Committee chosen. A list of leading Relief organizations of wide scope is given in the addenda, as a guide. If advice is desired in this regard, it will be gladly given by the General Secretary of the Federal Council, who has in his office full information as to the most pressing needs. All the matter needed for sermon or address will be found in these pages.

The time is short? Yes, but long enough for starvation, deprivation and death to do their work.

Some churches do not favor special appeals? But a crisis transcends all ordinary rules and even church rules. The churches that catch the vision and rise to meet this world challenge will revitalize their spirituality.

This is where giving enriches and withholding impoverishes.

## What Led the Federal Council to Undertake This Movement for Relief and Reconciliation?

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The leading was providential. In December last Dr. Macfarland was profoundly impressed that the time had come for a private mission to the Christian leaders in the different nations of Europe, with whom he had been in correspondence. With the approval of the members of the committee whom he called in council, he sailed on December 14, landed at Rotterdam, and spent the month following in Holland, Switzerland, Germany, France, and England, having interviews with leaders both in church and state, and meeting with most fraternal reception. Word from abroad has left no doubt as to the fruitfulness of his mission. On his return he made a full report to the administrative committee, with certain recommendations, among which were the following:

1. We should prepare to make this work of reconciliation and reconstruction our largest effort for the immediate future, and prepare our minds and activities for it. It might be well to secure some sort of immediate general approval by our constituent bodies.

2. The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with the Belgian Relief Commission, that our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

We might issue an immediate call in this matter to the churches and to the American people. Our brethren abroad are saying that, while we may have been confused on the issues of the war, we have entered straight upon the one clear duty of relief, and we shall greatly strengthen our position and influence by opening this door more widely.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made upon the part of all the nations, that we are utilizing the war for our economic and commercial gain.

Our best counteracting influence is and will be our work of relief. Again and again, men who criticised our government and our commercial interests, declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters.

## To Meet a Need Not Yet Sufficiently Comprehended Nor Adequately Presented

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### THE SPECIAL CONFERENCE'S RECOMMENDATIONS

The Administrative Committee felt that these recommendations were so weighty that they should be considered by a larger body, and called a special conference of representative men, including the following:

FRANK MASON NORTH, M. E. Board of Foreign Missions.  
FRED B. SMITH.

JOHN M. GLENN, Director, Russell Sage Foundation.

FREDERICK LYNCH, Secretary, Church Peace Union.

JOHN R. MOTT, Chairman, World Continuation Committee.

CLEVELAND H. DODGE.

E. L. SMITH, American Board.

S. T. DUTTON, Secretary, Armenian Committee.

ARTHUR J. BROWN, Chairman, Committee of Reference and Counsel.

ALFRED R. KIMBALL.

JEROME D. GREENE, Secretary, Rockefeller Foundation.

JAMES L. BARTON, American Board.

J. EDGAR LEAYCRAFT.

FRED P. HAGGARD, of Russian Prison Work Committee.

After full discussion, this conference unanimously adopted the following findings:

New York, March 23, 1916.

To the Administrative Committee of the Federal Council:

In view of the appalling need for material and spiritual relief created by the European war—a need which the churches of the United States have not yet sufficiently comprehended nor adequately attempted to meet, we recommend:

That a special meeting of the executive committee of the Federal Council be called for thoroughgoing consideration of this need and to adopt comprehensive plans that will help to meet it. That the plans include the following:

The immediate preparation and wide distribution of a strong appeal which should have for its chief purpose to arouse the conscience and stimulate the will of the churches in this great world crisis.

The issuance of bulletins in which greatly needed information



## Have We Yet Done Our Full Duty in this Crisis?

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may be furnished regarding general and particular calls for help and the several agencies through which assistance may be rendered.

The appointment of leaders and committees in local churches and communities who shall come to feel the burden of this work and give themselves ungrudgingly to its accomplishment.

The fullest cooperation with any and all agencies created for the common purpose.

### THE EXECUTIVE COMMITTEE'S ACTION

Following the advice of the Conference, a special meeting of the executive committee was held April 19, and was attended by the official representatives of practically all of the Constituent Bodies. By invitation Professor S. T. Dutton, Secretary of the Armenian Relief Committee, W. B. Millar, Secretary of the Laymen's Missionary Movement, the Rev. George T. Scott, and Dr. Charles Riggs, a missionary from Constantinople, were present.

After a full day's session, the executive committee unanimously adopted the following:

INASMUCH AS, The conditions of suffering and need in the nations directly affected by the war in Europe and Asia are appalling beyond description, and are not known to the masses of our people, who have not been sufficiently informed concerning the facts to inspire them to interest or action; and since the inability of the nations, strained as they are, to meet these needs, constitutes an urgent appeal to the neutral nations, and especially to the people of the United States, to use their utmost endeavors to bring relief wherever possible to all who suffer; therefore

RESOLVED, That the Federal Council of the Churches of Christ in America, while recognizing the various relief organizations already at work, and having no purpose save that of cooperation, believes that the time has come for a relief movement of such magnitude as shall fittingly recognize the obligation of Christianity to respond to all human need and emphasize to all the world the moral and spiritual consciousness and the Christian and philanthropic spirit of the American people.

#### ALSO RESOLVED,

1. That the Federal Council of the Churches of Christ in America initiate a Nation-wide Movement for the relief of Suffering in Europe and Asia growing out of conditions created by the war.
2. That the movement shall be under the leadership and in-

spiration of the churches, a preeminently religious appeal to the people through the churches and religious orders and organizations, endeavoring to arouse among all classes the sentiment of personal self-sacrifice.

3. That the Federal Council suggest for the inauguration of the movement Memorial Sunday for the solicitation of funds for the suffering peoples of Europe and Asia; and invites all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, 1916, for the consideration of the widespread sorrows of the peoples and for most generous contributions to relieve the suffering.

4. That a letter be conveyed to all the churches and that the immediate cooperation of church federations and ministerial associations be secured; that the cooperation of denominational boards and of assemblies meeting in May be obtained, and that the churches also be reached through the religious press; that other movements, such as the Laymen's Missionary Movement and the various Sunday-school associations, be enlisted, and that the entire press of the country be invited to render assistance through publicity.

5. That the movement be unrestricted in its appeal both in respect to the securing of funds and in the distribution of relief; and that individuals, churches, and other organizations shall designate their preference for the use of funds.

6. That the administration hereafter to be appointed shall follow up these initial appeals so long as necessity may exist or until the executive committee shall otherwise order.

The administrative committee requested the Rev. Howard B. Grose to secure sufficient release from the Baptist Boards of Missions to consult and advise with the general secretary in carrying out these plans, and Dr. Grose has rendered administrative service in initiating the movement.

This places clearly before you the action taken by the Federal Council, and the reasons impelling it. Nine thoughtful representative conferences have been held, and Dr. Macfarland has also widely interviewed responsible men in both Europe and America. We believe you will agree with the conclusions reached by the executive committee, and in the conviction that this is the hour of hours for our churches to act heroically in behalf of suffering humanity. "For the love of Christ. In his name."

## Why a War Relief Movement?

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### BECAUSE OF THE IMMEDIATE, APPALLING, AND INCREASING NEED

Our people have no conception of the actual conditions of starvation and suffering. Even those who have seen something of it at first hand cannot fully comprehend it. Language cannot depict the hopeless misery of hundreds of thousands of women and children and helpless old men. John R. Mott says that the remembrance of sights he saw often wakes him in the night and holds him sleepless. His visit to the battle fronts aged him more than ten years of ordinary work. The same is true of Dr. Macfarland. In common with all who have been in the lands stricken and devastated by the war he believes that if the facts could only be known, an immediate and adequate response would come from the members of our churches. This Appeal is to make some of the facts known.

### LOOK AT THE NEEDS:

#### I. BELGIUM

Five Million Dollars Needed at Once. Three Million Destitute People in Belgium Kept Alive by the Relief furnished through the Commission for Relief in Belgium.

Consider these facts taken from the Report of F. C. Wolcott, sent by the Rockefeller Foundation to report on conditions in Belgium:

There would be wholesale starvation within three or four weeks if the importation of food into Belgium were stopped.

If any who cavil at the sending of relief supplies into Belgium could only visit Belgium and see personally the plight of the suffering people, they would come back as eager for the continuance of the work as I am.

Of the 7,000,000 inhabitants in Belgium, 3,000,000 are virtually destitute and drawing daily one meal, consisting of the equivalent of three thick slices of bread and a pint of soup.

I have seen thousands of people lined up in snow or rain, soaked and chilly, waiting for bread and soup. I have returned to the distributing stations at the end of the day and have found men, women, and children sometimes still standing in line, but

later compelled to go back to their pitiful homes, cold, wet, and miserable. It was not until eighteen weary hours afterward that they got the meal they missed.

There is another stratum of society just above the poorer, working people, which is only partially destitute, but even these must swallow their pride and stand in line every day for the supplementary ration. Most of them are mothers and fathers who have children only partly nourished.

Picture the mental condition of people without work for more than a year and a half, daily face to face with the possibility of starvation, cut off from communication with the outside world by barbed wire and armed cordons of a conquering foreign army.

The need will continue great for many months after peace is declared. Factories have been stripped of their machinery. There is a complete stagnation of industry. It will take months to rehabilitate these industries and to start the wheels again. The needs are daily growing more acute.

History records nothing finer than the manner in which the Belgium and French peoples have met the horrors and sufferings of which they are the innocent victims, nothing more heroic than their self-sacrifice in ministering—the needy and sorrowing to the more needy and stricken.

Surely we ought to leave them in no doubt as to the sympathetic and generous spirit of American Christians who, realizing their afflictions, spring to their relief.

**A BELGIAN GIRL EXPRESSES THE GRATITUDE OF ALL:**

Oh, dear Americans, I am still small. My words cannot tell you very well how I want to thank you, but, dear Americans, you must feel my heart. I pray every day to the good God that he shall bless your lives and that he shall spare you from war, hunger, and all other horrors. Take, then, loving and noble people, with my deepest feelings, the thanksgiving of my eldest brothers and sisters. A thankful heart.

GERARDINA VAN DER VOORDT.

## THE REPUTATION OF THE CHRISTIAN CHURCH IS IN A MEASURE IN OUR HANDS

To make the case concrete, here is an estimate of needs in Belgium and northern France. Note that the people of Belgium, who desire to work, would rather have materials out of which to make the garments than the garments made up, so that the unemployed might have something to do.



## This Is a Time For Action

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That is the spirit of self-help that should lead us to make it possible.

### WHAT IS NEEDED:

FOR MEN—200,000 pairs of shoes, sizes ranging from No. 7 to No. 11; 300,000 shirts; 200,000 pairs of drawers; 200,000 undershirts; 200,000 jerseys or sweaters; 400,000 pairs socks (wool); 350,000 pairs trousers; 300,000 coats; 150,000 overcoats; 100,000 scarfs.

FOR WOMEN—200,000 pairs of shoes, sizes ranging from No. 3 to No. 8; 400,000 waists or blouses; 200,000 pairs of drawers; 150,000 vests or under-bodices; 400,000 pairs stockings (wool); 160,000 petticoats or underskirts; 200,000 skirts; 240,000 shawls or woolen coats or cloaks.

FOR GIRLS—100,000 pairs shoes; 200,000 waists or blouses; 300,000 pairs drawers; 200,000 under-vests; 200,000 petticoats; 300,000 frocks; 400,000 pairs stockings (wool); 200,000 coats or capes for school children; 100,000 woolen caps, bonnets, etc.

FOR BOYS—100,000 pairs shoes; 400,000 shirts; 200,000 jerseys or sweaters; 200,000 combination or union suits; 200,000 pairs trousers; 200,000 coats; 100,000 coats and capes for school children; 400,000 pairs stockings (wool); 100,000 caps or hats.

FOR SMALL CHILDREN AND BABIES — 48,000 pairs shoes, and 300,000 woolen garments.

100,000 blankets are also needed.

THIS IS AMERICAN CHRISTIANITY'S CALL TO  
MAKE ITS INFLUENCE WORLD-WIDE

## II. NORTHERN FRANCE

The need here is even greater than in Belgium, according to Mr. Wolcott, because of the lack of native supplies. There is plentiful testimony to bear out this statement. The appeal comes from the stricken people driven from their peaceful homes and left as refugees, dependent upon charity where the resources of charity, not its spirit, were wanting. The distress of the thousands of homeless, added to the helpless condition of the thousands of orphan children, challenges the sympathies and gifts of American Christians.

## CRITICAL NEEDS OF 2,112,000 PEOPLE

The American Relief Clearing House of Paris sets forth conditions as follows:

In the invaded provinces of France the stock of clothing and supplies has been practically exhausted and the population in general is in a condition of serious want. The German government has prohibited the exportation of foodstuff from Belgium into invaded France, making serious the question of clothing and feeding the population in this district. The small stock of supplies in the stores and warehouses of the provinces has become completely exhausted, and the situation has become critical in the extreme; people of wealth and consequence are going barefoot; women and children are without clothing; the suffering is extreme, particularly on account of impoverished physical condition owing to lack of proper nourishment. This population amounts roughly to 2,112,000, a very large proportion of them women and children, as the available men have been mobilized or have fled as refugees. We know that there are about 25,000 children in the neighborhood of Longwy, who are without shoes and insufficiently clad in other respects. This population is entirely non-combatant and we want to make an appeal through you for their relief.

The official list of refugees in France by departments in October, 1915, showed a total of 858,799, of which about 215,000 are under 15 years of age. It is safe to say that there are at least 175,000 refugee children in France, under 10 years of age. At present these are apportioned in colonies, under the charge of charitable organizations.

## HALF-STARVATION IS DOING ITS DEADLY WORK

Latest reports are that the death-rate in the part of France occupied by the German army has gone up from 20 to 42, and on account of malnutrition this rate is expected to advance enormously.

## AN AMERICAN WOMAN, INVESTIGATING CONDITIONS, WRITES FROM FRANCE:

One who has not visited France cannot realize the tremendous needs of all kinds. Those who last winter had a few things of their own are now without the barest necessities. Money is needed in large quantities, also clothing. I saw persons shivering with cold turned away, as there was nothing to give them.

## The Opportunity of the Christian Church Is Immeasurable

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### TOUCHING APPRECIATION OF THE CHILDREN

Of the work among the 2,000 orphan children at Yvetot she says:

I took some of the "kits" to this place, and the children wanted to show their appreciation in some way. So, in the rain and mud, they lined up in fours, headed by an Alsatian soldier with a wooden leg, and marched around the garden—200 of them—singing the "Marseillaise" with all their might. Then they lined up in front of the doorway and shouted, "Vive l'Amerique" and "Vive la Marraïne Americaine," which means "Long live America" and "Long live our American Godmother." It was too pitiful and I felt ashamed that we have done so little when they need so much. If our American friends could only imagine their own children in the same circumstances I am sure they would make some effort to send supplies to this place.

### III. SERBIA

Five millions of people deprived of their living and of chance to make it. Five millions of dollars would give only one dollar to each sufferer.

Sorrowful as conditions are in Belgium and France, they are not less heartrending in Serbia, which was filled with tragedy when the armies of the invaders overran it, destroying life and property.

"We stumbled over the bodies of nineteen little children. I buried three of them with my own hands." "So many have died on this journey from exposure." "8,000 women and children are waiting at Scutari for ships to take them to Italy; meanwhile they are without food and shelter." These are details of the tragic tale. Thousands went staggering along the terrible way from Nish to Scutari, only to find no ships, no food, no shelter when they reached the sea. Refugees are still arriving at Scutari and Saloniki, and need food and clothing. The Serbian Relief Committee has sent \$70,000 where \$500,000 would not begin to meet the need. Dr. Forbes of Boston and Mr. Stuart are distributing relief at Saloniki, and Dr. Edward Ryan, Mr. Charles Carroll and Mr. Hugh Griffen at Scutari. Blankets, hospital supplies and clothing are immediate and pressing needs. Measures are being taken by the Sanitary Commission and the Agricultural Relief Committee to suppress

epidemics of typhus and cholera, and to supply agricultural implements and seed so that crops might be started. Serbia has about 4,500,000 inhabitants, and 600,000 of these are mobilized, so that all the male working population was withdrawn from ordinary pursuits. The peasant women have tilled the fields, but large sections are devastated.

There are over 5,000 orphans in Serbia as a result of the war, and the relief measures include orphanages where these children may be cared for. A helper among these children reports:

"I went out into the villages about Nish, to clothe these ragged children. I also took food, and it was such a pleasure to help these half-starved little children, all skin and bone! This is the first help we have been able to give them."

### SERBS IN FRANCE

How will our help measure up beside the noble self-sacrifice of the French people? Consider how the French are straining every nerve to care for their dependents, including large numbers of blind soldiers, and then realize what such care as this of Serbian refugees means. Madame Piettre reports:

"Our last work was for the Serbs. We have raised a nice colony for them in the Grandee Dalles. Here we have many intellectuals, ministers, professors, representatives of the government and reformed officers. They are proud which makes their situation still more sad. One of them, Mayor of Krivolac, fled with his horses to Saloniki, and had a little luggage. Others fled during 35 days' march through the mountains at Albany. The weariness obliged them to deprive themselves little by little of all their luggage. They only kept the food provisions, and after they were exhausted, they marched five days without any nourishment. You can imagine how exhausted they were when they arrived. A special food was necessary, and the allowance for them is \$1.25 a day. They have no linen, and it is a sad sight for those of education to be obliged to receive a shirt, a pair of socks, etc."

### IV. POLAND

Eleven Millions of Homeless, Wandering Peasants,  
Mostly Women and Children.

Three and a half millions are in a condition of starvation, with certain death facing them unless relief comes speedily. Exposure, hunger, and disease are at work.



## This Is American Christianity's Call To Make Its Influence World-Wide

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Paderewski, the greatest living pianist, is devoting himself to this relief work in behalf of his people.

President Wilson, in seconding the appeal for Poland, in his proclamation issued in response to a resolution adopted by the Senate, calls attention to "the appalling situation in Poland, where practically the entire population to-day is homeless, and where men, women, and children are perishing by thousands for lack of shelter, clothing, and food."

Recognizing the fact that "the people of the United States have demonstrated their sympathy for the suffering people on all sides in the great European War by their splendid and successful charitable work in Belgium, Servia, and other places," the President expresses the belief that the American people "will quickly respond to an appeal for help in Poland, once the tragedy of the situation is brought to them."

### PADEREWSKI'S GRAPHIC STATEMENT:

Losses to date in property destroyed and agricultural, industrial, and commercial production paralyzed, amount to Nine Billions of Dollars.

The horrors of the gigantic struggle have overwhelmed more than eighteen million inhabitants, including nearly two million Jews. Fully eleven millions of helpless women and children, peasants, workmen, the very essence and strength of the nation, have been driven into the open.

Thousands are hiding among ruins, in woods or in hollows, subsisting on roots and the bark of trees. Hundreds of thousands of once prosperous families are helpless, hungry, sick, and succumbing.

Only a great wave of mankind's pity can surmount so immense a wave of human misery.

Only a great, enlightened, and generous nation can help effectually our perishing nation.

In the name of Christian charity, in the name of common humanity, I therefore appeal to the great American people to help through the National American Committee of the Polish Victims' Relief Fund.

Americans already have given much to other stricken nations; yet I am certain there is no soul in this noble country who will condemn me for asking—

Some bread for the Polish women and children!

Some food for the Polish farmers!

IGNACE J. PADEREWSKI.

Poland's needs are expressed in millions. The contributions from America for Poland up to January 1, 1916, amounted to only \$205,555.70.

Can the tragedy of the whole situation be brought home to our people?

## V. EAST PRUSSIA

Like Poland, east Prussia has been overrun by the contesting armies, the people suffering whether the Russians or the German forces were victorious, since the contested territory is sure to be devastated. With thousands of people driven from their homes, deprived of their livelihood, the suffering and need have been severe. A relief committee was formed in New York, and had received most of its funds from the Germans in this country. The conditions have not been made known so fully as those in other countries, but they are such as to call for sympathy and help.

## RELIEF FOR GERMAN WIDOWS AND ORPHANS

The American Auxiliary Committee of the American Relief Committee in Berlin for widows and orphans, seeks relief funds for the 500,000 widows and twice as many orphans in the Central Empires, as a result of the terrible slaughter. Members of the American Colony in Berlin did what they could to alleviate the suffering of the needy ones, and then appealed to America.

The Relief Committee for widows and orphans of German and Austrian soldiers has raised over \$523,000 among the German-Americans in New York.

## VI. THE ARMENIAN CRISIS

If the destruction of a race is thwarted, it will be because of the action of American representatives and the relief given by our people. Late consular reports say that there

## Millions Needed—Thousands Only Given As Yet

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are 500,000 Armenian refugees in the districts of Damascus, Zor, and Aleppo. All relief committees strongly urge larger remittances. Mr. Peet, of Constantinople, business agent and treasurer of the four Turkish Missions of the American Board, says the relief already received has worked wonders, and if properly continued, will help save a Christian nation from extermination. There are 300,000 refugees in Turkey who need help besides the half-million referred to. A million dollars could be profitably used at once in his district alone.

We must add to these at least 200,000 survivors in the Caucasus and Persian Armenia—50,000 of them girls under fifteen, and 60,000 boys under fifteen. The total number of survivors is now placed at about 1,175,000. This increased number adds to the need of help. The condition of the refugees requires constant attention to prevent the spread of epidemic diseases.

The report of the Armenian Committee, a committee composed of men of the highest standing, forms one of the darkest chapters in human history, and should be read by pastors to their people—perhaps omitting some of the details too terrible to be repeated in public. This would stir the sources of relief.

### THE SUNDAY SCHOOL APPEAL

The appeal issued to American Sunday-schools by the Armenian Committee is in line with this wider appeal to the pastors to make Memorial Sunday a War Relief Day in the churches, not limiting the appeal to one people, but including all sufferers by the war.

What an opportunity this gives to interest the children of the Sunday-schools in the children of Europe orphaned and homeless through the War! And what finer spiritual stimulus could come to the young people in our churches than to enlist their sympathies and activities in this work of relief? Here is an avenue for service. Set them to the task of securing some offering from every membr.

## THE NEEDS OF OTHER PEOPLES

The above is but partial. While this message was being written a large delegation of Lithuanians waited upon our general secretary. There are also the peoples in Persia and Syria; the Jews everywhere, the Nestorians, the Ukrainians in Austria, the Montenegrins, and multitudes of others, and the men in all the prison camps, to whom the International Young Men's Christian Association is ministering under the leadership of John R. Mott.

## WHAT DO THE FACTS SHOW?

The Belgian Minister of Finance stated recently that our country (which is unquestionably making money out of the war) had given \$7,000,000 directly to Belgium. In other words, only seven cents per capita; while New Zealand, bearing its own war burdens as a part of the British Empire, had given \$1.25 per capita to Belgium Relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears.

The American Serbian Relief Committee has raised about \$260,000. The British Serbian Relief Committee three months ago had raised £1,500,000 (\$7,500,000), and France 2,000,000 francs (\$400,000).

To the Armenians we have given about \$1.00 for each sufferer, covering the entire period, and this is largely money from two or three large givers. It has not touched our people as a whole.

This is a pretty fair indication of the way war relief is contributed in other countries besides America. It should be said that the Jews of America have given in aid of their people generously.

In answer to our inquiries, an officer of the Belgian Relief Committee reports that the total money gifts from



## “I Cannot Draw an Adequate Picture of the Unutterable Depression and Despair”

this country to April 1, 1916, to all of the war sufferers was \$23,740,342. Since these figures were compiled, the Belgian Commission alone has received somewhere around \$125,000 through the efforts of the Daughters of the American Revolution in celebration of King Albert's birthday. Of course, the sums mentioned do not include the vast amount of work performed by different societies, organizations, groups of women, etc., who devote a great amount of their time in providing all sorts of surgical necessities. No price has ever been put on this material. It is merely shipped to one of the Allied countries.

It is natural that in the Commission we feel we should receive five or six times as much as we give, but that is because we think the American flag ought to stand for everything that is generous and helpful to a degree commensurate with our vast wealth. Perhaps our people have only just learned to give.

### WHAT SHALL WE SAY?

Are we willing to let this stand as our final response to such an appeal for suffering humanity as the world has never before heard?

There is no doubt as to America's answer if only the facts can be realized by the masses of our people.

The Churches of Christ hold the keys that will open the Treasure Chests of the people.

Secretary Harry F. Ward persuasively pleads that we are not only in danger of losing our Christian ideals, but also our Christian compassion. Will our prosperity harden our hearts? Are we getting used to it?

### ALL THAT IS DONE NOW FOR RELIEF WILL AID IN THE GREAT WORK OF RECONCILIATION

This immediate work of relief is only the beginning of a campaign of information looking to the period of reconstruction and reconciliation to follow the war.

In that work the churches of Christ in America should

have large part. Dr. Macfarland says, in his conclusions resulting from his visit abroad:

Despite all mutterings and trivial complaints, all these peoples are really looking or will look to America for light, but whether or not political differences hinder America's official opportunity, there is nothing in the way of a great work of reconciliation by the churches of Christ in America with the churches of Christ in Europe.

We may continue our spiritual task, unhindered by political limitations, from which we have unique if not absolute freedom.

We may, without intruding upon men's consciences find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere.

This is something of far greater importance than giving of money. But our gifts are the practical and convincing way of showing our sympathy, and open the door to influence and service in bringing together the sundered Christian forces in a new brotherhood that shall make for peace and righteousness and a better world.

The war relief will be needed long after peace comes. The stricken churches of Europe make a special appeal to our churches, and millions will be required for their rehabilitation.

Efforts thus far to aid our brethren have not met the desired response. Take the case of

#### THE PROTESTANT CHURCHES IN FRANCE

The "Union Nationale des Eglises Réformées Evangéliques de France" has had its delegate, Pastor Stuart L. Roussel in this country, at the office of the Federal Council, and visiting our churches for nearly a year in an effort to meet a deficit of about \$125,000. Many of the pastors of these churches are at the front and it is obvious that we have a special obligation to help the French churches. Pastor Roussel has returned with only about \$20,000 towards this deficit. This offers us an opportunity not only to relieve our brethren, but also by doing so, to begin at once our help in the process of reconciliation and reconstruction in Europe.

Many other Protestant churches are in like need. The McAll Mission in France; the Federal Council's American Huguenot Committee representing the Central Evangelical Society of France and the Belgian Missionary Church; the churches of our own constitu-

**“The Future Need Will be Greater Than the Past  
Because all the Stores are Practically  
Exhausted”**

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ent denominations in northern France and other countries, all these make strong appeal to the brethren in America. Pastor Henri Anet of Belgium is now here at the office of the Federal Council. In all the countries there will be need of help in the rebuilding of churches and their recuperation. The hand of fellowship and heart-touch of sympathy will help mightily to heal the spiritual hurt of the world and bind men in the unity of the faith.

**A REVIVAL OF SPIRITUALITY MUST RESULT**

In his report Dr. Macfarland persuasively urges that the reactionary influence for good upon the churches of this active and unselfish sharing in the world suffering cannot be estimated. The churches will receive vastly more than they give.

A One Dollar per Member Offering for this great cause would not seem like an unreasonable self-sacrifice. Yet such a total would mean incalculable help and blessing to millions of innocent victims of the war. And what a testimonial it would be to the Christian spirit of our people!

America has done, is doing. Much is given that cannot be tabulated. Let us rejoice in all that has been undertaken and accomplished, and in all that is projected. But who will be satisfied with what we have done, in view of the imperative needs?

The churches have not made their influence felt by any united and widespread manifestation of interest and sympathy as is now proposed by the Federal Council. What a help it would be to the work of reconciliation if every church would voice its sentiments of Christian sympathy with all who suffer from the cruel effects of the war, and send this expression with its offering, placing its action on its permanent records! This is suggested as one of the means by which our Christian brethren in Europe may be led to a true understanding of American feeling. They have had no way of learning the truth. Whatever we can do to make manifest our true spirit and our sincere desire to be helpful in all possible ways will render it

easier to work together for the solutions of those problems that will confront us all when peace has come, and the bereft and distracted peoples must find new ways of living together.

## THE VOICE OF THE MASTER

"Then said Jesus unto his disciples, . . . whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Is this his voice to the American people and the churches of America to-day?

By order of the

### EXECUTIVE COMMITTEE.

FRANK MASON NORTH, Chairman

HOWARD B. GROSE, Vice-Chairman

RIVINGTON D. LORD, Recording Secretary

### MEMBERS AT LARGE

E. R. Hendrix

Rivington D. Lord

Wm. H. Roberts

Alfred R. Kimball

E. B. Sanford

## DENOMINATIONAL REPRESENTATIVES

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Alfred Williams Anthony

Joseph W. Mauck

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O. W. Powers

Martyn Summerbell

### DISCIPLES OF CHRIST

Peter Ainslie

F. W. Burnham

F. D. Kershner

W. P. Lipscomb

### FRIENDS

Charles E. Tebbetts

James Wood

### GERMAN EVANGELICAL SYNOD OF NORTH AMERICA

W. E. Bourquin

S. D. Press



## “America Gives Less per Capita to all War Reliefs than Other Countries”

<b>EVANGELICAL ASSOCIATION</b>	<b>COLORED M. E. CHURCH IN AMERICA</b>
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S. C. Breyfogel	J. A. Hamlett
<b>EVANGELICAL LUTHERAN CHURCH, GENERAL SYNOD</b>	C. H. Tobias
William A. Granville	<b>METHODIST PROTESTANT CHURCH</b>
George U. Wenner	Lyman E. Davis
<b>MENNONITE CHURCH, GENERAL CONFERENCE</b>	Samuel Hastings Kelly
S. K. Mosiman	<b>MORAVIAN CHURCH</b>
A. S. Shelly	James M. Beck
<b>METHODIST EPISCOPAL CHURCH</b>	Morris W. Leibert
George Warren Brown	<b>PRESBYTERIAN CHURCH IN THE U. S. A.</b>
Earl Cranston	George W. Bailey
J. F. Goucher	James H. Post
A. W. Harris	W. H. Scott
W. F. McDowell	John Balcom Shaw
Henry Wade Rogers	C. L. Thompson
L. B. Wilson	<b>PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)</b>
<b>METHODIST EPISCOPAL CHURCH, SOUTH</b>	W. S. Jacobs
E. K. Campbell	C. P. Janney
D. B. Coltrane	<b>PROTESTANT EPISCOPAL CHURCH COMMISSIONS ON CHRISTIAN UNITY AND SOCIAL SERVICE</b>
Frank M. Thomas	Charles P. Anderson
W. F. Tillett	Robert H. Gardiner
<b>AFRICAN METHODIST EPISCOPAL CHURCH</b>	John M. Glenn
John R. Hawkins	Ethelbert Talbot
B. F. Lee	<b>REFORMED CHURCH IN AMERICA</b>
<b>AFRICAN METHODIST EPISCOPAL ZION CHURCH</b>	Jesse W. Brooks
H. J. Callis	Ame Vennema
T. W. Wallace	
Alexander Walters	

REFORMED CHURCH IN  
THE U. S.

Rufus W. Miller  
C. J. Musser

REFORMED EPISCOPAL  
CHURCH

Samuel Fallows  
R. L. Rudolph

REFORMED PRESBY-  
TERIAN CHURCH,  
GENERAL SYNOD

David McKinney  
John A. Wilson

SEVENTH DAY BAPTIST  
CHURCH

William C. Hubbard  
Arthur E. Main

UNITED BRETHREN  
CHURCH

F. P. Geib  
G. M. Mathews

UNITED EVANGELICAL  
CHURCH

H. B. Hartzler  
U. F. Swengel

UNITED PRESBYTERIAN  
CHURCH

Robert Rutledge  
James E. Walker

WELSH PRESBYTERIAN  
CHURCH

E. J. Jones  
John C. Jones

MEMBERS OF THE ADMINISTRATIVE  
COMMITTEE

WILLIAM I. HAVEN, Chairman

Finis S. Idleman  
J. Edgar Leaycraft  
John R. Mott  
E. E. Olcott  
W. E. Biederwolf  
Robert E. Speer  
James L. Barton  
William T. Demarest  
George P. Eckman

Charles O. Gill  
William Henry Grant  
Worth M. Tippy  
Henry H. Meyer  
Gifford Pinchot  
J. B. Remensnyder  
Charles Scanlon  
Fred B. Smith

MEMBERS OF THE ADVISORY COMMITTEE AT  
WASHINGTON

ALFRED HARDING, Chairman

George A. Miller  
John Lee Allison  
Samuel H. Greene  
John B. Larnier  
W. L. McDowell

Forrest J. Prettyman  
Charles F. Steck  
G. W. F. Swartzell  
Clarence A. Vincent  
Wallace Radcliffe

## Memorial Sunday is a Fitting Time to Introduce this Great Subject to the People

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### SECRETARIES

H. K. Carroll  
Roy B. Guild  
James A. Whitmore  
Sidney L. Gulick  
Henry A. Atkinson

Samuel Z. Batten  
Frank M. Crouch  
Harry F. Ward  
Warren H. Wilson

### SHAILER MATHEWS,

President

### CHARLES S. MACFARLAND,

General Secretary

May 15, 1916

### ADDENDA

A selected list of the leading relief organizations that are working to meet the needs set forth in this statement. Offerings may be sent direct to the Treasurers, whose names and addresses are given, with the assurance that the gifts will go at once to the needy.

While the list is necessarily limited, it must not be taken as disparaging in any way the work and worthiness of the large number of organizations that are engaged in this work. Each reaches its own constituency.

### RELIEF COMMITTEES

American National Red Cross. — Hon. John Skelton Williams, Treasurer, 1624 H Street, Washington, D. C. (The Red Cross has a Department of Non-Combatant Relief).

War Relief Clearing House for France and Her Allies.—Thomas W. Lamont, Treasurer, 40 Wall Street, New York City.

National Allied Relief Committee.—James A. Blair, Jr., Treasurer, 200 Fifth Avenue, New York City.

Commission for Relief in Belgium.—Alexander J. Hemphill, Treasurer, 120 Broadway, New York City.

British War Relief Association, Inc.—Henry Clews, Treasurer, 542 Fifth Avenue, New York City.

Serbian Relief Committee.—Murray H. Coggeshall, Treasurer, 70 Fifth Avenue, New York City.

Secours National.—Mrs. Whitney Warren, Treasurer, 16 East 47th Street, New York City.

Polish Victims' Relief Fund. — Frank A. Vanderlip, Treasurer, Aeolian Building, New York City.

American Committee for Armenian and Syrian Relief.—Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.

American Relief Committee in Berlin for Widows and Orphans.—John D. Crimmins, Treasurer, 30 East 42d Street, New York City.

East Prussian Relief Fund.—Hubert Cillis, Treasurer, 17 Battery Place, New York City.

Relief Committee for War Sufferers (German).—Charles Froeb, Treasurer, 531 Broadway, Brooklyn, N. Y.

American Jewish Relief Committee for Sufferers from the War.—Felix M. Warburg, Treasurer, 174 Second Avenue, New York City.

The Fund for Starving Children.—Frederick Lynch, Treasurer, 70 Fifth Avenue, New York City.

B. F. B. Permanent Blind Relief War Fund.—Frank A. Vanderlip, Treasurer, 590 Fifth Avenue, New York City.

Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.

American Huguenot Committee.—Edmond E. Robert, Treasurer, 105 East 22d Street, New York City.

### SERVICES OF THE FEDERAL COUNCIL

The general secretary will gladly render information, and while the Federal Council has not deemed it advisable to add another fund to the suggested ones, inasmuch as many churches have expressed the wish that the Council, on account of its knowledge of the most immediate and pressing needs, should receive and distribute their funds, the Council is willing to do this, whether for designated or undesignated funds. These should be addressed as follows: The Federal Council War Relief Fund, 105 East 22d Street, New York City. Checks should be made out to the "War Relief Fund."

The Federal Council is meeting all the overhead charges of this movement out of its own treasury.



## NOTE TO THE PASTORS

You are requested to send for copies of this message, and to place them to advantage in the hands of your members. They will be supplied at cost of printing which is \$5.00 per hundred.

If you have a denominational relief committee at work of course you will cooperate with that. The purpose is to see that every church in all our constituency is made acquainted with the facts of the need and this unique opportunity to do good.

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**"IN THE WORK OF RECONCILIATION THE  
CHURCHES MAY HAVE A LARGE PART."**

**—Dr. Macfarland's Report.**

The foregoing striking document was issued in May, 1916, and was mailed directly from the Federal Council office to over 100,000 ministers. It was supplied also to all the special relief agencies with which the Federal Council undertook this work in the closest cooperation. Special follow-up letters were issued by the 10,000 to different groups of interests. A second follow-up message was issued in June and sent out in similar quantities.

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**"We then that are strong ought to bear the infirmities of  
the weak and not to please ourselves, for even  
Christ pleased not himself"**

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**A Second Message to the Churches of Christ in  
America, to the Sunday Schools, and through  
the Churches, to the American People**

**FROM THE FEDERAL COUNCIL OF THE CHURCHES OF  
CHRIST IN AMERICA**

**To Express the United Appeal of the Organizations for  
War Relief in Europe and Asia**

**June, 1916**

**DEAR BRETHREN:**

The response to the first message is prophetic, but not universal or commensurate. Not a word of complaint has come, and many messages have been conspicuously hopeful. For example, one pastor writes: "Ours is a country church of one hundred members. Our offering of over \$200 is the largest we ever made." Another writes: "We are a little rural church. We send \$17.90, and pledge ourselves to send \$10 a week at least, so long as the war lasts." Another: "Our collection was \$2400."

Meanwhile, the cry of distress continues. Our correspondence from Europe and the reports from the organizations bring new stories of suffering, and those who suffer most are the most innocent.

No united movement of the churches could be more far-reaching in spiritual influence than this effort to extend a hand of Christian love and sympathy to the peoples across the sea.

The constituent bodies of the Council, either through their national assemblies or through their executive boards have given unhesitating approval of the action of the executive committee.

We, therefore, resort to you again and our message comes this time in a wider representative capacity.

**WHY ANOTHER MESSAGE?**

The first message was taken up by a voluntary committee consisting of Ex-President William H. Taft, Judge Alton B. Parker, Hon. Seth Low, and Mr. Hamilton Holt, who issued a message to the people, urging them to hear the voice of the churches.

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**A Committee in every church, a Community Committee and Movement in every city and town**

Following this, on June 6, there was held in the Federal Council conference room, a conference of representatives of the outstanding war relief organizations, which unanimously voted to request the Federal Council and the churches to continue to be their voice to the people. It was further

“VOTED: That continuous messages should be sent out to the people through the churches.” This transforms our previously voluntary action into

### A PROFOUND RESPONSIBILITY

To have these great causes look to the Christian Church to become their voice is a gratifying token, but it imposes an immeasurable responsibility which we must regard with humility, but from which we must not shrink.

They asked “the Federal Council” to do this. The Council has, therefore, turned over for the time being its staff and its resources. The Laymen’s Missionary Movement has given over its forces to the Committee on Armenian and Syrian Relief. But what is “the Federal Council?” It is the sum of all its parts. It is simply your church and all the other churches together.

### THE CREATION OF A NEW ATMOSPHERE IN THE NATION

These were the terms in which Professor Samuel T. Dutton, Secretary of the Armenian Committee, described the task of the church at the conference. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. Our Ex-President of the United States, and the business men and publicists associated with him in reenforcing our first message, reminded us that we must invoke the religious motive of the people and transfuse the whole movement with a spiritual light.

CITIZENSHIP SUNDAY, JULY 2, would be an appropriate time for the initial presentation of this message and for the beginning or reemphasizing of the movement.

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**"EVERY EXPRESSION OF UNSELFISHNESS IS A  
CORD OF LOVE BETWEEN AMERICA AND  
THE NATIONS"**

Thus writes one of our European brethren concerning our first message. Another says: "Your American churches have already begun to help us rebuild our shattered civilization," referring to a letter of our general secretary telling of our plans.

Still another of our European correspondents says: "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains, but the plans about which you write me show clearly that the great body of our American Christians have not lost their Christian compassion."

In fact, looking over our correspondence, their expressions of gratitude are out of all proportion to what we have thus far done.

**THE ACCELERATING DISTRESS NECESSITATES  
NOT A CONTRIBUTION BUT A CONTINUOUS  
MOVEMENT OF UNSELFISH VELOCITY**

We wish that we might convey to you the reports and the stories that come to us from the war relief bureaus. Here are a few random indications of the increasing suffering and of its momentum.

The B. F. B. Blind Fund writes that 25,000 are blinded, and that at the rate this continues hundreds of thousands will require permanent care, although some of them are taking their own lives. Dr. Lynch is gathering appalling statistics regarding the number of orphans and homeless children in all countries.

Every pastor ought to secure from the Jewish organizations and read the pitiful story of the Jews. Peoples like the Montenegrins, Ukrainians, Nestorians, and peoples of Persia and Syria have received almost no relief except that furnished by people of their own race in this country.



The German relief organizations send us the story of 400,000 homeless people in east Prussia, of 35,000 houses destroyed, with the consequent suffering of thousands of women and children. The British War Relief Association sends a special appeal from the hospitals where the demand for equipments is always greater than the supply.

The Secours National tells us of the pitiful efforts at reconstruction of homes, the effort to maintain workshops, the pitiful condition of thousands of released prisoners, of over a million French and Belgian refugees, and of over 7,000 homeless children in one community.

The Belgian Commission writes that the potato supply in northern France is absolutely exhausted, and that the mortality statistics in cities like Lille are more than doubling. The War Relief Clearing House, as well as the National Allied Relief Committee, tells of its constant cablegrams from all directions which they describe as "heartbreaking."

It is stated that in Poland 20,000 villages are now in a state of complete destruction, that they can look to no one but America for help, and we should simply "compare Poland's need with America's prosperity." The Serbian Committee tells us of new districts where there is no bread at all and practically all the food they eat is unhealthy. The Red Cross writes that its chapter at Constantinople has thousands of the destitute from surrounding nationalities, that the appeals to it are overwhelming, and "its relief funds are being rapidly exhausted."

Dr. Anet of the American Huguenot Committee, whose churches are ministering to the people, tells a sad story of the needs in dispensaries, and as an illustration, that the Presbytery of Charleroi at its meeting last month had only boiled leeks for food during its sessions.

Finally, the Armenian situation. This committee finds 50,000 sufferers in Deir Zor, has word that the Arabs killed 500 out of one caravan of 600 people on the road, that in Lonia there are 2,000 orphans, and in Haleb 25,000 orphans, although the number will be reduced because they are being destroyed. Their latest report, received while this was being written, says there are 800,000 destitute Armenians

**A WORD FROM THE DAILY PRESS.** — "The Federal Council, using the churches as a voice, will reach the people at a new angle, and this message will succeed because it gets at the deepest of all motives—the spiritual and religious—and its divinest expression—in service."

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in Turkey and many thousands more in other districts. The main need of this work is \$150,000 a month this summer and at least \$250,000 a month after September 1.

### SOME OF THE NEEDS

The first is money, but there is also opportunity to supply, by arrangement with various committees, new and clean second-hand clothing, woolen yarn and cloth, hospital supplies, blankets, socks, underwear, good shoes, sheeting, flannel; cotton for the want of which hundreds are bleeding to death, while the United States is the storehouse of cotton; and there is need of various kinds of imperishable food.

**LET US DEVOTE OUR PRAYER MEETINGS AND  
OUR SERVICES OF WORSHIP TO INTERCES-  
SION FOR EUROPE AND ASIA, AND MAKE  
IT A SUBJECT FOR UNCEASING PRAYER**

"He went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day, . . . he came down . . .  
and stood in the plain, . . . there went virtue out of  
him, and healed them all."

### SPIRITUAL COMMUNITY LEADERSHIP

Our communities look to their Christian forces for leadership in such a time as this.

1. Appoint a committee in your church.
2. Consult with other pastors and laymen and secure the appointment of a Community Committee for continuous service.
3. See that the matter is seriously considered by your Church Federation or Association of Ministers. In some communities it has been found advisable to have a general community fund or community treasurer. In other words, some sort of clearing-house for the community.

A WORD FROM THE DAILY PRESS.—“If this movement should fail (we cannot believe it will), if it should show continued indifference, then the whole national conscience needs awakening, and the powerful host of the churches of the Federal Council, with the cooperation of the Roman Catholic Church, can and must do it. It is not conceivable that prosperous America will not be equal to the demand upon it in this crisis of the world.”

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4. Make special appeals in behalf of the suffering children of Europe to the Sunday-school children, the young people, and the day-school children, using the Dime Banks, such as are furnished by the B. F. B. Fund and other similar helps, suggested by the Fund for Starving Children.

5. Organize interest through other groups and organizations in the church and in the community.

6. Give one immediate special Sunday to a presentation of this great cause, unless you have already done so, and in this connection we would suggest Citizenship Sunday, July 2, as a suitable opportunity.

7. Interview people of means for substantial contributions.

In connection with the community campaigners, we would earnestly advise the wide distribution of this message and of our first message.

8. Get continuous publicity, through the press and in other ways. Make it “popular.”

### THE SPIRITUAL EFFECT ON OUR OWN CHURCHES

While this may not be our motive or impulse, we may well consider it. Who doubts the spiritual reaction of foreign missions? Is not this movement of the same nature?

### THE EFFECT UPON OUR NATION

May this not be the means of lifting our nation out of its political and economic confusion into a higher idealism which shall make it a moral power in the world?

### THIS IS NOT SIMPLY A MESSAGE TO THE CHURCHES

Some of the pastors have lost sight of this. It is a message through the churches to the people of America,

## EDUCATE THE CHILDREN AND YOUNG PEOPLE IN A LESSON OF UNSELFISHNESS

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to be voiced by 100,000 voices of ministers consecrated and ordained to reach the hearts of the people.

### INFORMATION—HOW AND WHERE TO SEND CONTRIBUTIONS

The matter will, of course, be taken up with your denominational committees, if they have been appointed. The following organizations are mentioned, without in any way disparaging others, because they cover the sufferers of all sections. To submit any longer list would be confusing and the others will, doubtless, make themselves favorably known. A directory of the leading organizations has been issued by the American Red Cross.

#### REVISED LIST

- American Relief Committee in Berlin for Widows and Orphans.—  
John D. Crimmins, Treasurer, 30 East 42d Street, New York City.
- B. F. B. Permanent Blind Relief War Fund.—Frank A. Vanderlip,  
Treasurer, 590 Fifth Avenue, New York City.
- The Fund for Starving Children.—Frederick Lynch, Treasurer, 70  
Fifth Avenue, New York City.
- American Committee for Armenian and Syrian Relief.—Charles  
R. Crane, Treasurer, 70 Fifth Avenue, New York City.
- American Huguenot Committee.—Edmond E. Robert, Treasurer,  
105 East 22d Street, New York City.
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Treasurer, 1624 H Street, Washington, D. C. (The Red Cross  
has a Department of Non-Combatant Relief).
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Fifth Avenue, New York City.
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urer, 120 Broadway, New York City.
- American Jewish Relief Committee for Sufferers from the War.—  
Felix M. Warburg, Treasurer, 174 Second Avenue, New York  
City.
- East Prussian Relief Fund.—Hubert Cillis, Treasurer, 17 Battery  
Place, New York City.



**A WORD FROM THE PRESS.**—"We have here not simply the voice of Christianity in this message, but it gives what has been wanting in the whole matter—the effect of a united and cumulative appeal directly to the hearts of the people."

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**The National Allied Relief Committee.**—James A. Blair, Jr., Treasurer, 200 Fifth Avenue, New York City.

**Relief Committee for War Sufferers (German).**—Charles Froeb, Treasurer, 531 Broadway, Brooklyn, N. Y.

**Secours National.**—Mrs. Whitney Warren, Treasurer, 16 East 47th Street, New York City.

**Serbian Relief Committee.**—Murray H. Coggeshall, Treasurer, 70 Fifth Avenue, New York City.

**Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.**—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.

**War Relief Clearing House for France and Her Allies.**—Thomas W. Lamont, Treasurer, 40 Wall Street, New York City.

**Polish Victims' Relief Fund.** — Frank A. Vanderlip, Treasurer, Aeolian Building, New York City.

## SERVICES OF THE FEDERAL COUNCIL

The general secretary will gladly render information, and while the Federal Council has not deemed it advisable to add another fund to the suggested ones, inasmuch as many churches have expressed the wish that the Council, on account of its knowledge of the most immediate and pressing needs, should receive and distribute their funds, the Council is willing to do this, whether for designated or undesignated funds. These should be addressed as follows: The Federal Council War Relief Fund, 105 East 22d Street, New York City. Checks should be made out to the "War Relief Fund."

The Federal Council is meeting all the overhead charges of this movement out of its own treasury.

Pastors who secured and distributed our first message seem to have aroused the deeper interest, and we believe it would be worth while to distribute the first message, which may be secured at \$5.00 per hundred, and this second message, which may be secured at \$2.00 per hundred.

By order of the executive committee, representing the thirty denominations, and in the name of these constituent bodies of the Council,

SHAILER MATHEWS,

President

FRANK MASON NORTH,

Chairman of the Executive Committee

CHARLES S. MACFARLAND,

General Secretary

June 15, 1916.

"Bear ye one another's burdens, and so fulfil the law of Christ"

In response to the united requests from the Federal Council and the American Committee for Armenian and Syrian Relief, President Wilson issued a Proclamation in regard to the same. The following gives the Proclamation and the appeal to the churches by the Federal Council.

## **A Proclamation by the President and a Message From the Federal Council**

To the Churches of Christ in America:

The President has issued this proclamation to the nation:  
**BY THE PRESIDENT OF THE UNITED STATES  
OF AMERICA:**

### **A PROCLAMATION**

WHEREAS, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

"RESOLVED, That, appreciating the sufferings of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And WHEREAS, a Resolution was passed by the Congress of the United States on July 18, 1916, reading as follows:

“RESOLVED by the Senate (the House of Representatives concurring), That, in view of the misery, wretchedness and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries.”

And WHEREAS, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine, and disease;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.

WOODROW WILSON

By the President:

ROBERT LANSING, Secretary of State.

In obedience to this address of our Chief Magistrate, the Federal Council thinks it fitting to send forth an accordant message on behalf of the Churches of Christ in America.

The world is in the presence of an increasingly solemn hour. The customary paths of human life have been effaced. The moral judgments of men are conflicting and confused.

One duty that is clear is that of prayer, sympathy, and sacrifice. To our moral and spiritual vision, against the dark and measureless background of human wrongs and hatreds and the terrible, prolonged, and increasing suffering of mankind, this duty stands out as if it were the sun

shining in the night. One voice is intelligible to the sensitive ear of pity. It is the imperative cry of distress.

Our nation has been spared adversity and enjoys not only a relative but a signal prosperity. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" It is not an hour for the calculating conscience that asks, How many times shall I give, shall it be seven times or seventy times seven times?

Over the Eastern world the Eastern star looks down upon one of the most dreadful scenes of human misery that the eye of man has ever beheld since, upon the brow of Calvary, Christ bore the suffering of the race.

Out of an Armenian population of two millions, 750,000 have been massacred or have died of wounds, disease, or exhaustion. One million of the survivors are destitute and starving.

Of the Syrians one hundred thousand or more are reported to have perished last winter in the Lebanon district alone, and the same fate appears to await these people as has fallen upon their Armenian brethren.

Our brothers and sisters perish by persecution, hunger, and thirst, and face death or endure a pitiless torture, both physical and moral, which is immeasurably worse than death, in part because of a religious faith which our own churches and our missionaries have sought to confirm within them. The whole future of the Christian church in Western Asia is in peril.

No more grievous distress has ever been made clear by more overwhelming witness. No more cruel and merciless treatment of a helpless people has ever outraged the human conscience or shocked a hardened world.

The full story of it will be sent you as soon as it can be prepared and verified. Your servants, whom you have elected to represent you in the Federal Council, feel confident that when you receive this story our petition will not transgress upon your patience, but will impel your gratitude.

You are earnestly invited to present this message to your church and congregation, your Sunday-school, your or-



ganization of young people, and other such assemblies, and to all the people, and to make arrangements to devote Sunday, October 22, 1916, as a day upon which intercession shall be made to God and entreaty to the hearts of men for the Armenian and Syrian fathers, mothers, and little children. "He that hath an ear, let them hear what the Spirit saith to the churches" in this hour.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

For the Federal Council of the Churches of Christ in America and its constituent bodies and in behalf of the American Committee for Armenian and Syrian Relief.

SHAILER MATHEWS,

President

FRANK MASON NORTH,

Chairman of the Executive Committee

CHARLES S. MACFARLAND,

General Secretary

September 1, 1916.

## TO CONTINUE THE WAR SUFFERERS' RELIEF CAMPAIGN

The administrative committee of the Federal Council took the following action at its meeting Sept. 14, 1916:

*Whereas*, The President of the United States has issued a proclamation appointing Saturday, October 21, and Sunday, October 22, as special days for the collection of funds for Armenian and Syrian Relief, it is hereby

*Voted*,

1. That the officers of the Federal Council of the Churches

of Christ in America be requested to cooperate with the American Committee on Armenian and Syrian Relief, especially in making Sunday, October 22, an occasion when large contributions may be received through the churches.

2. That the Federal Council of the Churches of Christ in America, having proceeded with the movement relative to Armenian and Syrian Relief, shall give further consideration to the proposition for a larger and more complete movement which may be submitted to another larger Conference, to be held at the discretion of the Federal Council.

3. That the movement initiated by the Federal Council be continued as in the past, leaving the various war relief societies to be autonomous.

4. That the Federal Council find all possible ways of deepening this movement, of securing continuous publicity and continuing the appeal to the people and to the religious motive. That it is advisable to have an effective administration for this work, including a competent secretary who shall give his entire time and thought to it.

5. That while no additional general national committee seems advisable, it may be found desirable for the Federal Council from time to time to secure endorsement of its various movements from groups of men of national influence. The Federal Council will so conduct its movement that other groups may be influenced, in their own way, to attain the same general results.

6. That a Self-Denial Week be arranged and special Sundays designated as may be found wise and possible.

7. That the war relief organizations articulate their work in accordance with these plans and endeavor, while on the one hand urging their special causes, to avail themselves at the same time of all that may be gained by cumulative effect.

8. That, in so far as the future movement may not be provided for through the treasury of the Federal Council, this expense be met out of undesignated funds that may be sent to the Federal Council, or from proportional contributions from those organizations of war relief which meet with substantial assistance from the movement, this being preferable to having the Federal Council jeopardize individual gifts to the various organizations by approaching prospective givers in the interest of this particular propaganda.

## FUTURE PLANS FOR WAR RELIEF

At a meeting held October 31, the representatives of co-operating war relief associations elected an executive committee and appointed a delegation to wait upon the Presi-

dent of the United States on Monday, November 6, to present the following petition.

*The President of the United States,  
Executive Offices,  
Asbury Park, New Jersey.*

SIR:

Your petitioners, representing various organizations and movements engaged in the relief of suffering in the area of the war, profoundly believe that every possible persuasion should be brought to bear and every opportunity presented, whereby our people shall respond to this appalling need.

The gifts of the American people, while generous and constant, are still incommensurate to meet the demands of our brethren in distress, which are constantly increasing, and, it should be frankly admitted, are as yet by no means proportional to our resources and are not an adequate expression of national unselfishness.

We, therefore, suggest that in your annual Thanksgiving Proclamation, as you remind the people to give thanks for our prosperity and peace, you invite them, at their respective assemblies on or near Thanksgiving Day, or in their home circles, to remember with sympathy and love the peoples of the other nations so grievously afflicted, and suggest that they make this another occasion to render their gifts as an appropriate expression of their thanks to Almighty God, the Father of all, for another year of national well-being.

Federal Council of the Churches of Christ in America,

SHAILER MATHEWS, *President*

CHARLES S. MACFARLAND, *General Secretary*

American Relief Committee for Widows and Orphans of the  
War in Germany

GEORGE B. MCCLELLAN, *Chairman*

HAMILTON OWENS, *Secretary*

B. F. B. Permanent Blind War Relief Fund

GEORGE A. KESSLER, *Chairman Executive Committee*

(MRS.) R. VALENTINE WEBSTER, *Honorary Secretary*

Polish Victims' Relief Fund

I. J. PADEREWSKI

Fund for Starving Children

FREDERICK LYNCH, *Director*

East Prussian Relief Fund

E. HENNIGSON, *President*

CARL SCHURZ, *Secretary*

National Allied Relief Committee

JOHN MOFFAT, *Vice-Chairman*

Committee of Mercy

JOHN MOFFAT, *Chairman Publicity*

F. H. ALLEN, *Chairman Finance Committee*

American Huguenot Committee

WILLIAM JAY SCHIEFFELIN, *Chairman*

American Red Cross

E. A. MOREE, *Director Atlantic Division*

ERNEST P. BICKNELL, *Director General Civilian Relief*

American Committee for Armenian and Syrian Relief

SAMUEL T. DUTTON, *Secretary*

C. V. VICKREY, *Executive Secretary*

Commission for Relief in Belgium

WILLIAM L. HONNOLD, *Director*

ALEXANDER J. HEMPHILL, *Treasurer*

Joint Distributing Committee, consisting of American Jewish Relief Committee, Central Relief Committee, and People's Relief Committee

FELIX M. WARBURG, *Chairman*

Russian War Relief Committee

MRS. WM. ASTOR CHANLER, *Chairman*

JOHN MOFFAT, *Secretary*

War Relief Clearing House for France and Her Allies

CLYDE A. PRATT, *Executive Secretary*

German General Relief Committee for War Sufferers in Germany and Austro-Hungary

CHARLES FROEB, *Treasurer*

Serbian Relief Committee of America

BRECK TROWBRIDGE, *Chairman*

T. TILESTON WELLS, *Chairman Executive Committee*

International Reconstruction League

JOHN MOFFAT, *Chairman*

T. R. TURNER, *Executive Secretary*

At this conference it was also decided to secure the fullest possible observance of the Christmas season in this interest.

By action of the administrative committee in November the Rev. E. W. Rankin was appointed assistant secretary of the Federal Council with special reference to the campaign for war sufferers' relief benevolence.



## MEMORIAL FOR POLISH RELIEF

The following memorial to the President, signed by representatives of all faiths, was also presented to President Wilson by Mr. Ignace J. Paderewski and Dr. Macfarland.

*The President of the United States,  
Executive Offices,  
Asbury Park, New Jersey.*

SIR:

Your petitioners learn, with deep regret, that satisfactory arrangements have not yet been secured with the European powers, whereby the people of America may render, out of their abundance, adequate assistance to the suffering peoples in Poland.

We express our grateful recognition of the earnest appeal which you made in behalf of our brothers and sisters in this devastated region, as well as your recent efforts to open the doors for the fullest relief for these innocent sufferers.

While the appalling need of these people is so great, we believe that the relief as yet offered by the American people has been sadly incommensurate, in part because of the difficulty in conveying help.

While it is possible now for the American people to transmit money, we believe that gifts would be incomparably increased by this means as well as by others, if the opportunity for rendering all kinds of assistance were made possible.

The American people honor the memory of Kosciuszko, Pulaski, and other names which are dear to our hearts, and all that we can do is but the paying of a debt which we owe rather than an expression of philanthropy. We, therefore, desire the fullest opportunity for rendering this just recompense to a people whose history is one of brave suffering.

We believe that we express the feelings and utter the voice of the great bodies of American people with which we are connected, and of all the people, in urging that in every legitimate way, you seek to resume and continue your good offices with the governments of Europe, in the effort to obtain access for the help which we believe our people may yet be persuaded to render.

The appeal of the Federal Council War Sufferers' Relief Committee, issued as the delegates to the Quadrennial Meeting of the Council were assembling at St. Louis, was entitled "The Christmas Message." It is here given in full.

**THE CHRISTMAS MESSAGE**

of the

**Federal Council of the Churches of Christ****in America****TO THE CHRISTIAN FATHERS AND MOTHERS  
AND****TO THE CHILDREN OF AMERICA****IN BEHALF OF****THE FATHERS AND MOTHERS AND LITTLE  
CHILDREN OF THE LANDS ACROSS  
THE SEA****TO THE FATHERS, MOTHERS, AND CHILDREN OF  
THE CHRISTIAN CHURCHES AND HOMES OF  
AMERICA:**

This Christmas season finds our homes in a happiness and comfort, not only impressive in their profound contrast to the distress and grief of homes in other lands, but also enlarged beyond our own ordinary measure.

You have already made manifest your approval of the Federal Council as a voice to express the appeal of the world's suffering. You would not have that voice become silent until its utterances can be translated by the joy and gladness of a world in which the children of men become reconciled in Christ and dwell together in love. Until then every persuasion should be brought to bear, and every opportunity presented, whereby our compassion may rise to meet the measureless sorrow of mankind.

The world is not unlike the Holy Land of twenty centuries ago. For, while we follow the wise men to the Eastern Star and bring our gold and frankincense and myrrh to the cradle of the Infant Christ, in other lands Herod rules and dying children cause lamentation and weeping and great mourning; Rachels weeping for their children, and who will not be comforted because they are not.

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To be read to the Churches and Sunday Schools,  
Sunday, December 10 (or 17), 1916

**"THEIR LITTLE ONES HAVE CAUSED THEIR CRY  
TO BE HEARD."**

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In the East the plain of Bethlehem is the scene of an immeasurable sorrow, while in the West that land is in darkness and gloom where Luther wrote the sweet Christmas hymn which will be upon the lips of our children, and where also was first sung another of our common heritages of Christmas song, sweetly and sadly voicing the truth in all lands:

"Holy night, peaceful night,  
All is dark, save the light,  
Yonder where they sweet vigil keep."

The Christmas sun this year shines only upon our half of the world. May we not, without lessening the joy of our homes, deepen it and make it radiant with the spiritual light of a sweet unselfishness by remembering:

The little children who lead their blinded fathers by the hand in Italy and Russia, Great Britain, France, Austria and Germany, and other lands;

The starving and unsheltered infants in stricken Serbia, and her many neighbors;

The million children in Belgium, worse off than they were last Christmas, dying of the white plague because they cannot get the "extra meal a day" which the Commission is trying to secure for them;

That long-suffering Poland, without early and generous help, will soon have a childless Christmas;

That little Hebrew boys and girls in all lands are having an already full cup of suffering run over—and that Jesus was a Hebrew boy;

That a million Sunday-school children in Belgium and thousands of Huguenot boys and girls will have no joyous Christmas tree;

That the "Christmas ship" to Armenia and Syria will be the only Christmas joy in those Eastern lands of pitiless persecution;

That there are numberless other children of other races whose faces wear no smile of happiness.

Our homes would not be any happier if we should forget these "little ones."

"EVEN SO IT IS NOT THE WILL OF YOUR FATHER WHO IS IN HEAVEN, THAT ONE OF THESE LITTLE ONES SHOULD PERISH."

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We would persuasively suggest:

- (1) That at some time during the hours of public worship on Christmas Sunday, December 24, prayer be made to God and entreaty to the souls of men, for an enlarged compassion in our own hearts, and for peace and justice and good-will among men;
- (2) That in the Sunday-school on that day there be a Christmas service in behalf of the children across the sea;
- (3) That at these services offerings, from young and old, be received which shall not be a mere interchange of gifts between ourselves, but a great expression of Christlike unselfishness;
- (4) That to every Christmas-tree gathering such gifts be brought;
- (5) That at the family altar of every Christian home, on Christmas Day, gifts be made equal in value to those given in the family circle, for some home in the Near East or the Far East—a home for a home;
- (6) That each church, in appropriating expenditures for its own Sunday-school Christmas, set apart also an equal gift for a school of children across the sea;
- (7) That for every Christmas dinner a gift of equal value be made for the starving children of Europe and Asia.

We suggest that Christmas this year be thus made a sacrament of self-denial, and that at these public exercises a "Cradle of Bethlehem" be provided, to which the children and their parents may bring their gifts of love, as did the Eastern wise men, and that an appropriate Christmas prayer be taught the children.

We urge that the pastors and Sunday-school superintendents secure similar community action in the public schools and through the local press.

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"AND WHOSOEVER SHALL GIVE TO DRINK UNTO ONE OF THESE LITTLE ONES A CUP OF COLD WATER ONLY, IN THE NAME OF A DISCIPLE, VERILY I SAY UNTO YOU HE SHALL IN NO WISE LOSE HIS REWARD."



**"THEN WERE THERE BROUGHT UNTO HIM LITTLE CHILDREN, THAT HE SHOULD LAY HIS HANDS ON THEM, AND PRAY: AND THE DISCIPLES REBUKED THEM. BUT JESUS SAID, SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME: FOR TO SUCH BELONGETH THE KINGDOM OF HEAVEN."**

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We wish that you could read the letters that come to the Federal Council from our brothers and sisters across the sea, and have borne in upon you the moral and spiritual effect of this movement of the American churches; and we believe that this message, if it meets your commensurate response, will do more even than world leagues and world courts can do to hasten the day when we shall again, with the shepherds, hear the voices from the Eastern sky: "Peace on earth, good-will toward men."

Faithfully your servants,

**SHAILER MATHEWS,**

President.

**CHARLES S. MACFARLAND,**

General Secretary.

**FOR THE FEDERAL COUNCIL OF THE CHURCHES OF  
CHRIST IN AMERICA AND ITS THIRTY CONSTITU-  
ENT BODIES, IN BEHALF OF THE COOPERATING  
SOCIETIES FOR RELIEF.**

The foregoing pages indicate the measures which have been and are being taken for continuing this important expression of Christian internationalism.

This campaign has been continuously pushed through the past summer and autumn and will be carried on through the winter and on until the war ceases and the colossal suffering and need is at least somewhat met.

The financial results of this campaign cannot be estimated. The gifts have gone directly to the different special agencies in which the givers have taken interest.

### XIII.

#### Aid for the Huguenot Churches of France

As already noted in the report for the year 1915, the Federal Council gave welcome to Pastor Stuart L. Roussel, representing the Union Nationale des Eglises Réformées Evangéliques de France, which we customarily speak of as the Huguenots, and to Pastor Henri Anet, delegate of the Franco-Belgian Committee on Evangelization. The former after a brief absence returned to the United States in September, 1915, and remained here until March, 1916, having secured in the meantime about \$23,000.

The Huguenot Churches of France have suffered in an especial way because of their location in northern France. In view of all the circumstances it seemed wise that the Federal Council should make special efforts to give them aid. This effort was entrusted to the care of the general secretary.

After the War Sufferers' Relief campaign had been duly launched, the administrative committee of the Federal Council authorized the general secretary to take steps to secure generous support from American churches for the stricken Protestant churches of France. The following letters and publications tell the story.

MY DEAR BROTHER:

This letter is just as personal as if I had been able to write it with my own hand, and I beg you to consider it by itself, although not to the neglect of the other message.

I have received word from confidential correspondents in France that I ought to go over again for important reasons. But the situation is this. The French Protestant churches, through the devastation of the war, with their ministers at the front need at once \$120,000.

This amount is for a total of nearly 500 churches. In 1905 they were suddenly thrown on their own resources by the state. Many of their ministers receive only a dollar a day. Many of their stronger churches were in the devastated region—northern France. They must have this money to keep Protestantism in existence, to meet meager salaries, and to provide humble places of worship in place of those destroyed.

Their cause, however, does not make a popular appeal by the side of the other humanitarian appeals. They turned to the Federal Council. They sent Pastor Roussel, who was with us for a year. He has gone back with only \$20,000, or about one-sixth of the amount.

To be sure, they are wonderfully grateful, and this little thing has opened the door of love of the French churches and it will mean much in the future.

Now, how can I go back to them for prayer and conference again unless I can carry this pledge of our affectionate Christian sympathy? This is a peculiar obligation for our churches. The Federal Council has no central fund. What can I do but turn to our churches?

I am sending this letter to 20,000 churches. If they all respond with from five to ten dollars each, would it not meet this matter in the easiest way? Some, of course, cannot respond, but others will be able to send more than this amount. Please take this up in some quiet way, from your general fund or from some good man or woman. It ought to be sent at once, as I may receive a cable at any moment summoning me to Paris.

I wish I could talk with every one of you, for my heart feels deeply for the Protestant churches of France, as yours does, and as it would more deeply if you could have been there with me and seen things with your own eyes, and looked into the faces of these brethren.

The Protestant Church of France, with its old Huguenot parentage, is of tremendous strategic importance at any time, but at this moment to let its strength wane would be a calamity, for many reasons which became apparent to me at every turn while I was there.

I think it will be worth while, as the expense is slight, to enroll the churches responding and convey the list to the French brethren.

The moral value of this cannot be estimated in dollars or francs.

DEAR BROTHER:

The Federal Council is trying to meet two needs in its war relief movement—physical suffering and also the maintenance and strengthening of the spiritual forces in Europe.

Our appeal for physical suffering is meeting a splendid response. The other appeal does not strike so sensitive a chord. I am writing to you, therefore, because I believe you will realize the importance of meeting the moral and spiritual calls for help as well as those for physical suffering.

The French Protestant churches have appealed to American Christians through the Federal Council for about \$150,000 to meet the immediate needs of about 500 churches. Many of their pastors receive only a dollar a day. Their stronger churches were in the

devastated regions. They must have this money to meet meager salaries, provide humble places of worship, and indeed to keep the Huguenot churches in existence. Their delegate, Pastor Roussel, was with us a year, but went back with only \$23,000, or one sixth of the amount.

This church, with its old Huguenot parentage, is of tremendous strategic importance at any time, but at this moment to let its strength wane would be a calamity, for many reasons which became apparent to me at every turn while I was there recently. The moral value of this cannot be estimated in dollars or francs.

If you could see the situation as I saw it while there, I feel sure you would try to respond with a liberal appropriation toward the \$150,000, which I am trying to raise for them in the name of American Christianity. Such action on our part will mean much in the coming days of reconstruction and reconciliation in Europe.

Please reply at once if possible.

September 5, 1916.

DEAR BROTHER:

It is a pleasure to report that the response of the churches, and a number of Christian men and women to whom the matter was commended by their pastors, has now brought help to the suffering Protestant Churches in France, as follows:

Secured by their delegate, Pastor Roussel .....	\$23,000.
Secured since his return .....	37,000.
<hr/>	
Total .....	\$60,000.

It is hoped that we may secure at least the \$120,000 specified as their minimum need, which, however, has increased since that time and is now nearer \$150,000.

Will you not keep this matter under consideration, and if your church has not yet participated in this splendid opportunity for the demonstration of Christian fellowship, do so now? If you plan to add to any previous response, it will help to make up for those churches unable to respond.

Surely every church can do *something*, if only a little.

I hope this letter may bring such an answer that we may fully meet the obligation of this appeal from the Huguenot churches to whom we have owed a debt for centuries.

P. S. I wish you could see some of the letters of appreciation from the brethren in France. They make it clear that we are saving a more serious situation than I realized.



**THE HUGUENOT CHURCHES OF FRANCE**  
to the  
**CHURCHES OF CHRIST IN AMERICA**  
and to the  
**CHRISTIAN PEOPLE OF AMERICA**  
**A Statement Concerning the Union Nationale des**  
**Eglises Réformées Evangéliques de France**

Christianity throughout the world owes a debt to the Huguenot churches of France which it can never repay, and it has been accumulating interest for centuries.

But the French Protestant churches have a present and a future, as well as a noble past. Dr. Mott bears witness that all the Latin countries are more profoundly influenced by what takes place in France than in any other country in the world. His testimony is that no Protestant church in Europe and America, in proportion to its membership and its resources, is conducting a more splendid piece of foreign missionary work than the Protestant Church in France. "It is simply wonderful and almost unbelievable."

France holds a position of unique influence among the great masses of people in Russia, and this influence is now, of course, being greatly deepened. France is on the border of the Moslem advance. The two greatest unoccupied masses of people in the world can best be approached by strengthening the hand of Christianity in France.

In Paris alone there are eight thousand foreign students. As Dr. Mott says, "France is leading Latin Europe, Latin America, the Balkan States, the Levant, French Moslem Africa, Indo-China, and, in a very real sense, Russia—but whither?"

The Protestant churches occupy a position in French Christianity far out of proportion to their size and wealth. Their leading laymen occupy high places in the government.

Up to the year 1905 the churches of France had received state support, but by action of the government in that

year, the Huguenot churches were suddenly thrown entirely upon their own resources. They had just begun to recover from this reversal when the present war broke out.

At the time of the breaking out of the war, the Protestant population of France was about half a million. They had over a thousand places of worship, but most of the churches were small and had not yet recovered themselves from the days of persecution.

They were, however, at that moment at the beginning of a new era. Cooperation between the few richer churches of the industrial North and the smaller churches of the South had brought about a national union, so that through the principle of the strong helping the weak, it looked as though they were about to make themselves secure.

The ravages of the war, however, were mainly in the northern section of France where their strongest churches were located. Therefore, within a very few months many of their churches were destroyed, their pastors were called to the front to act as chaplains or for actual military service, and it was inevitable that their resources should become depleted.

The following are some items from a report recently submitted by the Union Nationale des Eglises Réformées Evangéliques de France, to Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America.

Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors and many of the pastors are serving a large number of parishes.

The same is true of the leading church-members, a large portion of whom have been called to military service.

All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases laymen have undertaken to act as pastors. Some of the ministers are ministering to parishes a long distance apart, traveling from one to the other on bicycles and motorcycles.

The editors of the religious papers, theological professors, and men of similar positions have also come in to fill these vacancies.

In addition to their own work some of the French pastors are regularly visiting camps of German prisoners.

The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their husband's sermons to the people.

The entire report indicates that the old Huguenot spirit is still alive in France.

The Union Nationale des Eglises Réformées Evangéliques de France is the largest and strongest body of Protestant churches. This body, shortly after the beginning of the war, sent as its fraternal delegate to the churches of America, Rev. Stuart L. Roussel, who visited our churches and secured about \$23,000 toward their needs, which at that time amounted to a minimum of \$120,000, but which have increased probably to about \$150,000.

In January, 1916, the general secretary of the Federal Council made a visit to the Christian brethren in the warring nations, and while in France volunteered to assume the work undertaken in America by Pastor Roussel, in order that Pastor Roussel might return to France to resume important service there.

He is now, therefore, attempting to raise a fund of \$150,000, which he is asking the American churches and American Christians to contribute. In his report to the Federal Council on his return, the general secretary urged that the most important thing America could do at the present moment in the interest of reconciliation and reconstruction in Europe was to help relieve the suffering of the innocent.

Therefore, the Federal Council initiated its nation-wide movement for war relief.

The needs of the churches of Europe are, however, a particular and almost exclusive obligation of the American churches, and while the relief of physical suffering should not be neglected, it is also important at this moment in the history of the world to strengthen the spiritual forces in Europe.

Moreover, it is to be remembered that much of the relief work in Europe is conducted by the churches and that the humanitarian spirit there as well as here is kept alive by the appeal to Christian self-sacrifice. It would surely be a blundering, short-sighted policy to neglect the work of the churches in Europe in the supposed interest

of the relief of physical suffering. Humanitarianism is dependent upon religion.

The French Protestant ministers are not living in luxury,—some of them receiving about one dollar a day.

Some inquiries have come as to what the money was for. It is to meet meager salaries and to provide humble and at least temporary places of worship in place of those destroyed, and, in a word, it is to maintain the existence of the Protestant churches in France.

If our churches and Christian people want to do something effective looking toward the reconstruction of Europe, they can do nothing better than to maintain these French churches during this time of their awful disaster.

CHARLES S. MACFARLAND,

General Secretary.

September 1, 1916.

The response to these appeals has been gratifying, though there still remains crying need for the support for those suffering churches and pastors whose hands need to be strengthened in the arduous task laid upon them.

At the date of writing this report (October, 1916) the total amount remitted by the treasurer of the Federal Council to the treasurers of the French and Belgian churches is over \$80,000.

#### AID FOR THE FRANCO-BELGIAN MISSION CHURCHES

Pastor Henri Anet came to the United States September, 1915, representing the Franco-Belgian Committee on Evangelization. This Committee carries on in France and Belgium the home missionary work of the Huguenot churches of France. Like Pastor Roussel, Pastor Anet has utilized the offices of the Federal Council in carrying on his campaign. For the furtherance of this work the administrative committee on March 6, 1916, appointed the following gentlemen to serve as his cooperating committee with power to add to their number, authorizing them to state in their appeals that the Committee was "appointed by the Federal Council of the Churches of Christ in America," and to make their headquarters in the offices of the Federal Council so far as facilities permit.



This Committee has adopted the following as its name:

THE AMERICAN HUGUENOT COMMITTEE

WILLIAM JAY SCHIEFFELIN, *Chairman*

Rev. Rivington D. Lord  
Rev. Albert G. Lawson  
Rev. Arthur J. Brown  
Rev. Frank Mason North  
Rev. William I. Haven  
Robert E. Speer  
Rev. Nehemiah Boynton  
Rev. Henry Sloane Coffin  
R. Fulton Cutting  
W. F. Morgan  
Talcott Williams  
Rev. John Henry Jowett  
Myron T. Herrick  
Rev. Maitland Alexander

Rt. Rev. David H. Greer  
Rev. David James Burrell  
Rev. Cornelius Woelfkin  
Albert Shaw  
Rev. Lyman Abbott  
John Wanamaker  
Rev. W. H. Roberts  
Alba B. Johnson  
Rev. Charles A. Eaton  
Rev. Charles S. Macfarland  
Bishop Luther B. Wilson  
William Phillips Hall  
Rev. A. V. Wittmeyer  
Rev. Paul D. Elsesser

## XIV

### Letters of Appreciation from Europe

The following letters and quotations form a fitting close to the foregoing account of Dr. Macfarland's visit to Europe and the resulting nation-wide campaign of benevolence for the relief of innocent war sufferers and to aid the stricken churches of France.

#### ÉGLISE RÉFORMÉE DE FRANCE

Union Nationale Des Eglises Réformées Evangéliques De France

Paris, 1e 27 Aout, 1916.

Commission Permanente

Jules Pfender, Pasteur, Président

*Rev. Charles S. Macfarland,*

*General Secretary of the Federal Council  
of the Churches of Christ in America.*

MY DEAR BROTHER:

You have issued to all the churches of your great Federation an appeal in favor of the many victims of this awful war, which has now lasted for over two years.

You have already remitted to the National Union of the Evangelical Reformed Churches of France, several hundred thousand francs from the result of this appeal.

In the name of our churches I thank you, I thank the Federal Council, I thank the Christians of America and pray the divine Head of the Church Universal to bestow his most precious blessings, both spiritual and temporal, on the Federation, on the distinguished servants of Christ at the head of the same and on all the churches and pastors who belong to it.

I sent you last month a few details concerning the life and activity of our churches during the present trial. Allow me now to speak to you about the future and to tell you what are to-day our pre-occupations and our hopes.

1. Our first duty is to humble ourselves before the Lord, both on our own behalf and on that of the country, to repent for our unfaithfulness and our lukewarmness and to concentrate our whole

effort on the awakening of faith, the regeneration of hearts, and the sanctification of lives in our churches; to give more life and warmth to our religious services and especially to rebuild the family altar and revive the family prayers.

2. Our soldiers, when, fresh from the battlefield, where they have done their duty so bravely, they have returned to us still overflowing with the heroic spirit in which they have lived so long, strengthened in their faith or perhaps having for the first time made a personal experience of Christ, must be especially cared for by the churches. The church must welcome them, encourage them, keep them; and she also will have much to learn from them, from their experience in the fight, in danger, in pain.

3. The activity of laymen has fortunately received a great impetus during the war, when so many of our pastors were away at the front. Spiritual gifts have been developed in our church officers, among the women as well and among our young girls, and that in all directions: leadership in public worship, instruction of the young, visiting of the sick and bereaved, management of church affairs. These gifts and these activities must be acknowledged, followed up, and organized in a permanent way.

4. The Young Men's and Young Women's Christian Association, the Christian Endeavor, the fraternities, the sundry moral and social undertakings amongst us must be coordinated, consolidated, and multiplied, so that our churches may become indeed families full of brotherly love, hives of industry, bodies of living witnesses for Christ.

5. The number of our ministers, which for several years has already been decreasing, will further decrease. Thousands of our young men will have fallen in the fight. The cost of life has increased beyond measure. On all sides careers are open to the ambitions of the young, which are both honorable and profitable. We will be compelled, in order to recruit our pastorate, to increase the scale of salaries which provide at present in our country churches a yearly salary of barely \$350 and a house.

6. The want of men will compel us to unite two or three parishes into one, so that our pastors will have—with the help of a motor car—to visit as many as twelve or fifteen villages.

7. We are studying the organization of some form of female ministry in our churches, and that especially in isolated villages: women and young girls will no doubt be appointed to work simultaneously as missionaries, teachers, and deaconesses.

8. We desire—if the financial means are forthcoming—to do much more than in the past for the evangelization of France, in order to make known to the masses of our people, who still halt between

superstition, infidelity, and ignorance, the gospel of salvation by grace, through faith in the Son of God, who died because of our sin and rose because of our justification.

9. The wish has been expressed in our General Assembly that our Evangelical Church should exert an influence both stronger and more direct on our national life, on public opinion, and on the government. We will during the course of next winter consider what use we can make of the press for this purpose.

10. Last, but not least, we wish to make tighter the bonds which unite us to the other sections of the French Protestants. Our National Union comprises about half of their number, the other half belonging to the so-called "liberal" Reformed Church, to the Lutheran Church, to the Independent, the Methodist, the Baptist, and the Congregational Churches. The first four of these Churches, together with our own, are grouped into a Protestant Federation, the Board of which had the pleasure to receive and welcome the Rev. Doctor Macfarland.

We desire to increase the authority and activity of this Federation without any compromise in doctrine or impairment of the activity of the several groups.

This is the program of our wishes, of our ambitions. I could mention other wishes and other ambitions, but even within these limits, what care, what efforts, what perseverance will be needed and how many resources of all kinds! We are barely a million of Protestants among a population of forty millions, leaving out of count our colonies and distant missionary fields. Half of this million is sunk in religious indifference; a quarter of a million constitutes in some way or other the spiritual forces of French Protestantism. The National Union of the Evangelical Reformed Churches of France has a membership of 200,000 and a field of action of 400,000 people of Protestant descent, scattered through the length and breadth of the country, many of whom live as members of families where some are Protestant, others Catholic, and others freethinkers,—while in some cases, a lonely Protestant is the only representative of his faith in his village or family.

The field is enormous, the work to be accomplished is grand. The spirit of our Huguenot forefathers is not extinct in our generation and the Spirit of God bloweth wherever it listeth. Yet the task is superhuman and, while facing it, we rejoice that we can find both courage and faith in brotherly communion with the Christians of other lands, and especially with those belonging to the churches of Christ in America.

Accept, dear Brother, together with our renewed thanks for your



Christian and generous sympathy, the expression of our brotherly devotion in the love of our divine Lord and Savior.

JULES PFENDER

Surintendant général  
pour les Pays Alliés  
Dr. William F. Anderson, Londres

MISSION  
FRANÇAISE  
ÉGLISE  
METHODISTE  
EPISCOPALE

Ernest W. Bysshe  
Directeur  
16, Place Notre-Dame  
Grenoble

Grenoble, 25th Jan., 1916.

*Prof. Shailer Mathews,*

*Federal Council of the Churches of Christ in America, New York*

MY DEAR DR. MATHEWS:

I am writing to you as President of the Federal Council of the Churches of Christ in America, to give you my personal appreciation of the step taken by the Council in sending Dr. Macfarland as their personal representative with a message of brotherly sympathy and Christian fellowship to the Christians of France in this time of severe testing.

Dr. Macfarland came to us with a knowledge of the French people acquired from many visits to the country, and was specially fitted for his delicate mission by the fact that he possesses a working knowledge of French, and while his modesty would not permit him to launch into public discourses without the aid of an interpreter, he was quite capable to take care of himself in private conversations, and this simple fact gave him a splendid footing.

Secondly, Dr. Macfarland came to us as a brother. He had already proved his interest by the help given to Mr. Roussel, the representative of the French reformed church sent to America to collect funds. He was not only a brother but a tactful brother and while, of course, he could not accept in full the view-point of the French people, he at least was able fully to appreciate their point of view and showed this in all his dealings with them.

The prestige of American Protestant Christianity was distinctly enhanced by the visit of Dr. Macfarland. I know a good many fine American pastors whose visit at the present time would have been a calamity. The choice of Dr. Macfarland was therefore a particularly happy one, and if the opportunity presents itself again and the Council should feel the moment come to send over another such demonstration of sympathy and fellowship, Dr. Macfarland will be sure to find a warm welcome among the leaders of French Protestant Christianity.

I would suggest that sometime, either just before or just after the closing of hostilities, a Commission on Reconstruction appointed by the Council, should be sent over to study the European situation with a view to practical helpfulness. My personal conviction is that the five years following the closing of hostilities will present unprecedented opportunity and I greatly desire that American Christianity measure up fully when that time comes.

Will you please thank the Council on my behalf for the visit of the general secretary and believe me,

Cordially yours,

ERNEST W. BYSSHE

Surintendant général  
pour les Pays Alliés  
Dr. William F. Anderson, Londres

MISSION  
FRANÇAISE  
ÉGLISE  
METHODISTE  
EPISCOPALE

Surintendant général  
pour les Pays Alliés  
16, Place Notre-Dame  
Grenoble

Grenoble, 25th Jan., 1916.

*Rev. Charles S. Macfarland, Ph.D.,  
105 East 22nd Street, New York.*

MY DEAR DR. MACFARLAND:

I am writing to let you know something of the impression you have left upon me since your recent visit.

First of all, I want to thank you personally for the opportunity you have given me of examining closely the point of view, first, of our German fellow Christians, and secondly, of the more objective American observers. I readily appreciate the fact that, for you, coming fresh from your contact with the Germans and with the pro-German Americans of Berlin, what I had to say was naturally contrasted in your mind with what you have heard from Americans in Berlin.

I congratulate you upon the patience with which you received my impatience at what seemed to me your lack of enthusiasm and inability fully to accept our point of view. These days of contact with you and the long conversations we had together were good for me, not that they in any way changed my convictions, but your objectivity served to adjust and perhaps correct some exaggerations.

Secondly, the fact that the churches of America are sufficiently interested to send over the chief executive of the Federal Council to examine the situation in order to report to them what their duty is, this to us over here seems to mark an epoch in American Christianity. It

is significant that it should come from the United States, whose attitude in the world's politics has been that of aloofness and of "splendid isolation." It is also significant that what is perhaps the most important Protestant organization in the world has come to feel that its duty lies not only in the propagation of individual salvation but also that it is compelled to interest itself in the social and political welfare of humanity.

You did not, I am sure, expect that the belligerents would immediately and enthusiastically welcome you as one entrusted with a mandate to settle the world's quarrel or even to suggest ways to peace. You came fully expecting to be misunderstood by many, but what is significant and what ought to be comforting to you at the close of your trip, is that you found, and I speak especially for us here in France, you found many to whom your coming was especially welcome, not because of solutions you were prepared to offer, but because of the emphasis your visit made upon the fact that we all are brothers.

Much will depend on what your report will be to American Protestantism. But knowing you as I do, I am sure that you will insist upon at least two points: first that there is, underlying the present war, a deep moral sentiment which the Christians in America must take at its full value. Any lack of appreciation on the part of our churches at home, any tendency to make light of it or to put material considerations to the fore as the underlying causes of the struggle will weaken the position of American Protestant Christianity. And secondly, the best and in fact the only intervention worth while at the present time is the intervention of sympathy expressed in material helpfulness. If the United States are suffering some inconvenience from the war, Europe is bleeding to death. If some financial stringency is felt in certain quarters at home, in Europe a general impoverishment is staring society in the face.

The general feeling here is that America is making money out of this awful catastrophe and this feeling tends to obscure the splendid work that is being done by various American agencies. If, therefore, on the part of the churches of America, a great demonstration of brotherhood and sympathy could reach the suffering peoples of Europe, great things would have been accomplished both for America and for Christianity.

Thanking you again for the few delightful days we spent together, for the personal encouragement and brotherly sympathy you brought me, I beg you believe me,

Cordially yours,

ERNEST W. BYSSHE

## PROTESTANT WEEKLY LETTER

By PROFESSOR DR. ADOLF DEISSMANN

University of Berlin

Berlin, January 15, 1916.

If in this time of deepest stir and distress throughout the whole human race one has daily, yea, almost hourly, for more than a year, seriously revolved in his mind one particular problem with reference to the relationship between Germany and America, one appreciates an opportunity for a personal interview as a great help. This pleasure was given me recently when, face to face, I was permitted to discuss the problem with a most prominent Christian from America. I certainly do not underestimate the importance of an extensive exchange of ideas by letter, for which so many American Christians most kindly give me occasion by answering my Weekly Letters. But the deficient means of communication at present require much patience on the part of those who try to carry on a correspondence, and new changes in the general situation, occurring after the letter has been sent off, not seldom make a report, which was quite timely a few weeks before, antiquated upon the moment of its arrival.

I was very much pleased, therefore, when on December 29 of last year Rev. Dr. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, telegraphed me from The Hague that he expected to come to Berlin. My personal relations to him had been established through the Weekly Letters. I had not forgotten that already in August, 1914, Dr. Macfarland, in the name of the Federal Council, had sent a letter to President Wilson in which, among other things, he earnestly warned against the loan of money to any of the belligerent parties. On New Year's Eve I welcomed my American guest, and he at once agreed to accompany me to a crowded midnight service in the Dom, where Dr. Dryander, the first court chaplain of the Kaiser, in the last hour of the passing year, spoke on Ps. lxxvii: 12-16. It was after twelve o'clock when we walked together "Unter den Linden" to the hotel, with the sound of the Dom chimes ringing in our ears. We were engaged in our first conversation on the serious questions occupying our minds alike. Dr. Macfarland twice was the guest of our home, and each time we conversed four or five hours. Together with him I attended the popular Christmas play, "The Star of Bethlehem," in the German Theater. I also accompanied him to an informal gathering of ministers of the Prussian State Church, the German Methodists, Baptists, and the Moravian brethren. Herr Siegmund-Schultze, lic. theol., who had arranged for this meeting, opened the discussion by a few introductory remarks. In place



of Dr. Spiecker, who in the last moment had been hindered from being present, Professor Dr. Julius Richter presided. Our American guest on this occasion explained to us at full length the purpose of his trip to Europe. In the meanwhile he had had an opportunity for meeting various German Christians in private talks, and had also visited a hospital under the guidance of Rev. Dr. Klatt and Rev. Dohring, lic. theol., and court chaplain of the Kaiser. He seemed to have been much impressed by all he had seen and heard.

All these days, so full of suggestions and mutual benefit, now belong to the past, and in the meanwhile I have had time quietly and objectively to form my opinion on all heard and said. In giving you a more detailed account of the conceptions and intentions of our highly esteemed American guest, I mostly make use of his own words as he jotted them down.

Rev. Charles S. Macfarland came to Europe, not on any political errand, but for simple conference and prayer; to see how we were feeling, and to bring us the Christian sympathy of many fellow believers of the churches of Christ in America. He is here only following the dictates of his heart and conscience, but the officers of the Federal Council of the Churches of Christ in America have a full knowledge of the spirit and hope of his visit and are in hearty sympathy with it. He does not believe that there is a moratorium for the manifestation of a genuine Christian spirit. What is our natural faith in time of peace should not be considered unusual in time of war, but rather be deemed all the more necessary. Dr. Macfarland, like many Christians in other countries, is convinced that after restoration of peace a great period of reconstruction will follow. A political move toward the conclusion of peace may not now attain its end, but a quiet and distinctively spiritual process, for the time being at least, assures the best results.

With as much frankness as tact the general secretary of the Federal Council expressed himself on the public opinion of the states. He assured us that the reason why the majority of Americans was on the side of the Allies was the honest conviction that the cause of righteousness was bound up with the victory of Germany's opponents. This also explains, according to his statement, the tacit approval of the export of ammunition, shared by so many of our neutral friends across the ocean. He openly admitted that in America, as well as in other countries, people were too ready to play the part of judges, and thus were apt to become Pharisees. He disapproves of their often immature and premature judgment upon the European War.

Dr. Macfarland emphasized with great warmth that the part for

Christian America to take was that of reconciliation, not of judgment. In this sense he had also urged Dr. Shailer Mathews, the president of the Federal Council, to consider his trip to Japan as the great chance of his life in performing a conciliatory work of far-reaching importance between America and that country, since their relations had been disturbed by some misunderstanding. This peaceful idea was uppermost also in the mind of the American guest when he undertook his trip to Europe, and as in Germany so also in other countries, he intends to propagate his cause in a spirit of prayerful humility and honesty.

Of his own convictions, with reference to definite individual questions relating to the war, Dr. Macfarland in nowise made a secret when asked, but, as he plainly stated, he did not come as a politician or diplomat, or, to use his own words, "My diplomacy is simply no diplomacy at all." He sought to rise above what he called an "impotent neutrality" in the spirit of Christian reconciliation. He had been deeply impressed by our preparations for the care of our crippled soldiers and for our upbuilding after the war. He believed all nations might now, as Christians, also look toward the great process of Christian reconstruction in Europe, and in America as well.

"Is it not possible for us," he asked, with a heart full of sympathy and love, "to create a spiritual atmosphere which will do what our political programs and diplomacy cannot do?" This need not be by hastily and prematurely attempting to bring the brethren of the several nations together in meetings. The Holy Spirit can touch and mold the hearts of men even when they are apart and bind them together in Christ.

Through his trip Dr. Macfarland hopes to help to create that spiritual atmosphere, and thereby he is far from showing any spirit of self-conceit. On the contrary, he is continuously asking himself, he said: "Have we not all lost sight of our Christian idealism? Are we not dealing with events, effects, and consequences, and neglecting causes and resident forces, economical and moral and spiritual? Thus it was not at all his purpose to admonish, but rather more to listen than to speak, in order to better understand the separated and alienated brethren, and to get into the position to interpret these brethren to each other.

What then are the results of Dr. Macfarland's visit to Berlin? This question I cannot attempt to answer with cut and dried figures, for its issue has to do with the most delicate psychological and spiritual problems. Nor was it or could it be his intention under the present condition to look for any outwardly visible result or an effect upon

the country at large. I think I understood him correctly when I say that he expected the blessing promised the "two or three" in Matt. xviii: 20. And this blessing both he and we have received.

We met with our American guest as brother with brother on the common ground that, although still in the midst of the war, we must needs prepare for the time of spiritual reconstruction following this conflict. To speak personally, you know that the main purpose of my Protestant Weekly Letters has been the strengthening of Christian solidarity, so sadly ignored at present. For this reason I not only understood our guest, but was in full sympathy with his purpose. The calm frankness of which he spoke of America's present attitude was very impressive. My opinion, so often expressed in my Letters, that many in their unfriendly spirit act in full *bonus fides*, has been confirmed by all Dr. Macfarland told me, especially with reference to his own inner conflicts. I also have reason to believe that he is convinced afresh of our *bonus fides*.

The deepest impression made upon me, however, was the simple fact that, in a period of uncomfortable tension between our two nations as the present one, a Christian man of such prominence should come to us at all, and then not to criticize, but to learn. May his visit be repeated! The organization, whose general secretary Dr. Macfarland is, comprises no less than thirty denominations, with 125,000 churches, and is doubtless one of the most powerful bodies in Protestant Christendom. There is no greater danger for the future inner relationship between Germany and America than embittered, obdurate silence here and yonder. I do not overlook the complication and seriousness of the problems at present endangering our respective relationship, nor do I allow myself to be surpassed by any one in my patriotic attitude toward my country. But I am positive that we gain nothing here nor in the states by closing our fists in secret rage. Every frank grip of the hand from shore to shore promises better days. We have heard the American's point of view, and he has heard ours, and our confidence is strengthened anew that in the land of the Stars and Stripes, which has burdened us with so great a sorrow, the one virtue which alone can solve all the puzzling problems of this aeon is not lacking—the good-will.

EXTRACT FROM THE CURRENT ISSUE OF  
INTERNATIONAL CHRISTENDOM

*The Organ of the Nederlandsche Afdeeling van den Wereldbond der  
Kerken tot het Bevorderen van een Goede Verstand-  
houding Tusschen de Volken*

(Free translation)

In December, we had the privilege of receiving Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland came for communion with us in which we might seek the things of mutual interest and pray together about them.

He gave us an interesting account of the Federal Council, which is a national federation of thirty evangelical denominations, with many Commissions and Departments for the common work of the churches.

The Council, representing all these churches, has kept in the closest possible relationship with the churches and Christian leaders of all the nations, and was ready to send a delegation to visit the brethren in Europe whenever there might be opportunity.

The Federal Council is the only great inclusive ecclesiastical body which has not been separated by the war. It has offered its help to the churches of all the nations. Assistance has been rendered Professor Deissmann in Germany, Pastor Anet has been received as the delegate from the Belgian churches, and Pastor Roussel from the French churches, and large amounts of money have been collected for the suffering in Armenia, Persia and other places.

Dr. Macfarland expressed the prayerful desire of the Federal Council and the American churches to be of help in reconciliation and in the ultimate process of reconstruction, and he believed that we ought not to wait for the war to be over to undertake these great duties.

A small committee of the Dutch Branch of the World Alliance held a helpful conference with Dr. Macfarland, which closed with the spirit of earnest prayer.

We have been impressed by the powerful influence and practical work accomplished by the churches in America through their Federal Council, and it raises the question, should not the churches of the Netherlands be able to federate in the interest of humanity?

Dr. Macfarland held several other conferences at The Hague, and, accompanied by our best wishes for the success of his mission, set out for Germany.



American Christendom has caused us to feel that there is a bond of spiritual unity between it and the churches of Europe, even in the presence of war.

NOTE.—A letter from Profesor J. W. Pont, secretary of the Dutch Evangelical Alliance, and treasurer of the Dutch Branch of the World Alliance, suggests that the Federal Council arrange for a representative to visit a conference of evangelical Christians, to be held in Zeist in July, for the purpose of setting forth more fully the constitution, organization, and work of the Federal Council. He writes on behalf of the committee of the Dutch Branch of the Evangelical Alliance.

### EXTRACTS FROM THE FEBRUARY ISSUE OF *THE FREE CHURCH CHRONICLE*

The organ of the National Council of the Evangelical Free Churches.

#### IN TIME OF WAR, PREPARE FOR PEACE

In the present hour of peril, when the energies of the nation are concentrated on the vital problem of vanquishing the raging foe, there will be few who are prepared to devote time and attention to a consideration of the relations of the churches in the belligerent countries. Nevertheless there are those who are far-seeing enough to understand that these relations will be one of the cardinal factors in the reconstruction that must inevitably follow the war. We are too taken up with our own immediate concerns to contemplate the new era, but the leaders of the churches in America are solicitous regarding the post-war period, when the nations will have to resume commercial, social, and political intercourse, and they feel that it will be the mission of the churches in the combatant countries to sow the seeds of fellowship and good-will which are so necessary to international dealings. Consequently the Rev. Charles S. Macfarland, D.D., the general secretary of the Federal Council of the Churches of Christ in America, recently visited Germany, Holland, Switzerland, France, and England, not as an emissary of peace, but as the representative of neutral Christians who were anxious to find the common basis on which the churches could cooperate in the future reconstruction that must necessarily take place.

Dr. Macfarland left our shores on January 17, and he will take the earliest opportunity of reporting to his committee. There for the moment the matter must rest, and though some may think that his inquiries may have been premature, we can only hope that his visit will redound to the highest interests of the kingdom of God.

Dr. Macfarland's mission will at any rate have the prayerful sympathy of the Free Churches of England and Wales.

Suffice it to say that he has left a very pleasant memory of a broad-minded and large-hearted American, who represents the vast Federation of Churches in the U. S. A., corresponding with our own, though differing somewhat in constitution. Our unit is the church, theirs the denomination. But there is considerable similarity in the operations of the two bodies on public issues.

### PROTESTANT WEEKLY LETTER

By PROFESSOR DR. ADOLF DEISSMANN,  
University of Berlin.

Berlin, October 11, 1916.

After a long period of interruption, my correspondence with the general secretary of "The Federal Council of the Churches of Christ in America" has again been reestablished. Already, before Dr. Macfarland's European tour in January, 1916, we, as you may recall, carried on an animated exchange of ideas. Our personal talk, therefore, here in Berlin, which was uncommonly exhaustive and pervaded by a spirit of mutual and fraternal understanding, only helped to strengthen and deepen my relationship to the American churches. The one matter so important to us both, namely, that of ecumenical Christianity, we no longer considered a mere necessity demanded by the intellect, but a cause best supported by an untiring brotherly love and a confident submission to God's will.

The arrival of this mail affected me like a gust of wind lifting a dense fog. More than ever I realized the uprightness of my distant friend and the imposing work of reconstruction and of Christian charity being done by the Protestant churches of the New World with the assistance of his organizing ability. The "Communications" to the constituent bodies of the Federal Council dated March 6, 8, and April 1, 4, 5, 1916, respectively, gave me a clear and impressive idea of what had been accomplished.

I was naturally especially interested in the brief account (April 1, 1916) of Dr. Macfarland's European tour, and I have a strong impression that a repetition of the same would be very helpful. In a private letter of June 2, he himself promises a second visit during the late summer of this year; unfortunately I have heard nothing since.

Most interesting was also the Message of the Federal Council (May 15, 1916): "The Opportunity and Test of American Christianity," a copy of which I had already been favored with before Dr. Macfarland's mail reached me. I am also in possession of its supplement,

"A Second Message to the Churches of Christ in America, to the Sunday Schools, and through the Churches, to the American People," (June 15, 1916). Both "Messages" are lasting documents of charity on a large scale in an age of indescribable human misery and they lend a feature of kindness and benevolence to America's face, whose hard lineaments we have been unable to interpret during the war.

It is true, however, what a German friend of mine wrote after he had read the first Message: By far the greatest benefit from this American *caritas inter arma* the countries of the Entente derive. But it would not be fair to withhold our recognition from the Federal Council, as if it had not tried to the best of its knowledge to mitigate the disastrous effects of the war among all nations through its organization of charity.

In the first place, the events in the war-theater have caused more damage and suffering, numerically considered, among the population of the hostile countries than within our territory and among our people, and for this reason, on the whole, they are in greater need of help. Secondly, we must admit that America made quite a considerable contribution to the work of reconstruction in East Prussia, which had been terribly devastated by the Russians, and the labors and efforts of Dr. John R. Mott in behalf of our prisoners of war in Russia are not less important. Lastly, it is repugnant to me to draw the same sharp lines of demarcation in the field of *caritas* which divide old Europe politically during this struggle. I can see how across and back of this dividing line untold threads are being spun which unite Europe, still implacably separated by the political conflict, into a great secret companionship of sufferers. Germany does not look on with jealous eye if American charity meets the wants of French widows and orphans.

But there remains one delicate point which I cannot leave untouched: In Europe (not only in Germany) one cannot help but feel that subsequently America is endeavoring to alleviate the great distress of Europe in order to quiet the public conscience disturbed by the immense export of arms and ammunition and the financial aid given our enemies. For it cannot be denied that thereby the bloody conflict has been greatly prolonged and that through commission and omission many an American is greatly to blame for it. But personally I am convinced that the Federal Council as such, may not be held responsible for it. We will never forget here that at the outbreak of hostilities the latter demanded the strict neutrality of the United States in a letter to President Wilson, thus granting a moral loan whose interest can only be paid by the Christians of Europe through

confidence in the leaders of the Council. I also hope that the charitable work of the Council, so largely dependent on American sympathies and antipathies, in its individual results will more and more be given full credit. It will be much easier for us to overcome all bitterness if the renewed and unhindered exchange of ideas with Christian America after the war can be carried on upon this basis of trust and esteem and men like Dr. Shailer Mathews, Dr. Charles S. Macfarland and other leaders of the Council will, more than ever, have a great mission in behalf of the ecumenical interests of Christianity and the common brotherhood of man.



## XV.

### Correspondence with Europe

In November, at the request of the Executive Committee of the League to Enforce Peace, Dr. Macfarland, acting in his personal capacity, used his good offices in correspondence with Chancellor von Bethmann-Hollweg by wireless through the Foreign Office in Berlin. He requested a statement on the part of Germany as to the attitude of the German government toward a League of Nations to prevent future wars. The German Chancellor made his address on this question before the Reichstag on November 9, 1916. The final reply to Dr. Macfarland is as follows:

MY DEAR DR. MACFARLAND:

In your favor of October 24, you kindly informed me that you had been requested by the executive committee of the League to Enforce Peace to use your good offices in securing such a statement as might be made by His Excellency Herr von Jagow, or by the Chancellor, either as representing the German Government or as expressing their own feeling or the feeling of the German people relative to a league of nations, such as is purposed by the League to Enforce Peace.

I am glad to be able to inform you that the Chancellor of the German Empire has authorized me to transmit to you the following extracts of the speech which His Excellency delivered on the 9th inst. before the committee on ways and means of the German Parliament.

"We have never concealed our doubts with regard to the question whether peace could be permanently guaranteed by such international organizations as arbitration courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the world will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind will ring a cry for peaceful arrangements and understanding which, as far as lies in human power, shall avoid the

return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly cooperate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war, as we expect and trust, will create political conditions which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas. The first condition for evolution of international relations by way of arbitration and peaceful compromise of conflicting interests should be that no more aggressive coalitions are formed in future. Germany will at all times be ready to enter a league for the purpose of restraining the disturbers of peace."

The above official declaration of the German Government is so explicit that I would only spoil its effect by adding anything to it on my own part, with the exception of the wish that the hopes of the Imperial Chancellor may soon be realized.

I remain, my dear Dr. Macfarland, with kindest regards,

Very sincerely yours,

(Signed) J. BERNSTORFF.

Following this Dr. Macfarland addressed a wireless inquiry to Professor Adolf Deissmann, asking him to state what he believed to be the attitude of the German people toward the proposed league of nations, to which the following wireless answer was received through the office of the German Embassy:

The request of my highly esteemed friend, Dr. Charles Macfarland, for a statement of German opinion on arbitration and peace for the meeting of the Federal Council of the Churches of Christ in America reached me at a time when I was myself much absorbed by the problem. In Number 101 of my Protestant Weekly Letters of October 25, in discussing an address given by Lord Bryce at the meeting of the Congregational Union of England and Wales I had already made the following remarks:

"The question added by Lord Bryce whether after the close of this most destructive war arrangements could be made by which peace-loving nations pledge themselves to desist from any attack with arms and to submit all matters of dispute to a court of arbitration is one of the great burning questions of the future which concern not only a group of nations but all mankind. Although history teaches us that

the road leading to this goal is not easy, yet I venture to say that in our country the idea of arbitration is gaining ground constantly. We do not speak of it in superlatives or in terms of apocalyptic enthusiasm; for we are wedged in between most powerful states whose imperialistic tendencies have led to all-absorbing and all-controlling militarism and navalism. We face the problem with that reserve and soberness which faith in God and in his universal government and unerring guidance of human affairs imposes upon us."

These words were spoken as my private opinion. They were the voice of an individual in Germany. I knew, however, that I expressed the sentiment of many others. I was not surprised, therefore, when soon afterwards, on November 9, in a speech delivered before the chief committee of the Reichstag, Chancellor von Bethmann-Hollweg made the following statements which viewed historically are of universal importance:

"We have never concealed our doubts with regard to the question whether peace could be permanently guaranteed by such international organizations as arbitration courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the world will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind will ring a cry for peaceful arrangements and understandings which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly cooperate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war, as we expect and trust, will create political conditions which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas."

The above is not the private opinion of an individual but the voice of our leading statesman. The echo which this straightforward address, so full of strength and national dignity, has found in our press, confirms my impression, expressed in letter No. 101, that the idea of arbitration is constantly gaining ground in our country. November 9, 1916, will therefore not only be a memorable day in the history of our country but also a landmark in the history of humanity. Our geographical position compels us to consider the question soberly and

not to surrender to sentimental dreams, for now as always self-defense is our sacred duty. But just because we are a powerful nation we are at all times ready and willing to come to an honorable understanding.

Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations must be burnt out and the intellectual heads of nations, above all, the Christian leaders, must, under full recognition of the *bonus fides* of their opponents, be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of reconstruction. In creating this atmosphere, which is prerequisite to every step toward a better mutual understanding, neutral Christians have a great mission. Without pharisaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard combatants as suffering brethren, nurse their wounds, and reconsider the attitude of their hearts and minds.

(Signed) ADOLF DEISSMANN

November 23, 1916  
University of Berlin



## XVI.

### Chaplains in the Army and Navy ADMINISTRATIVE COMMITTEE ACTION

APRIL 13, 1916

In regard to the memorial of Chaplain Orville J. Nave, Secretary Carroll presented a document containing the action taken by the executive committee of the Religious Welfare League for the Army and Navy and by the advisory committee of the Washington office of the Federal Council, which was as follows:

1. That something be done to provide more funds for the work.
2. That communications, setting forth present condition and needs and asking for appropriate action, be sent to the general conferences, assemblies, and conventions of the constituent bodies and other churches, meeting in May and June.
3. That approval be given to the calling by the War and Navy Departments, of a conference in Washington of chaplains of the army and navy to consider and adopt measures for better and more effective social, moral and religious work among officers and enlisted men.
4. That urgent representation be made to the executive and legislative branches of the national government of the unjust discrimination of the present law against chaplains, and chaplains only among all the officers of staff and line, depriving them without necessity or reason of official standing and privileges and opportunities such as are given to all other officers.

It was

*Voted*, To receive and approve the statement and to refer to Secretary Carroll in conjunction with the religious Welfare League and the advisory committee the matter of raising a fund to carry out the above recommendations.

For the entire previous record of work with regard to army and navy chaplains the annual reports of Dr. Carroll should be consulted.

## XVII.

### The World Alliance For Promoting International Friendship Through the Churches

The task of mobilizing the Christian forces of the United States for effective cooperation in the vast undertaking of Christianizing America's international relations and of doing our part in the establishment of world justice through world organization has been vigorously pushed.

On his return from the Pacific Coast in January, 1916, Dr. Gulick, who was elected in the fall of 1915 as secretary both of the Commission on Peace and Arbitration and of the American Council of the World Alliance for Promoting International Friendship through the Churches, took up his new duties. The American Council was enlarged to about 260 members and a National Conference was held in Garden City, April 25-27. Action was there taken inviting every communion in the United States to establish a Peacemakers' Commission and every local congregation to establish a Peacemakers' Committee, for the more effective cooperation of all the churches and all Christians in the new task that confronts them.

The Federal Council maintains the most intimate relations with the World Alliance, the majority of whose members are also members of the Federal Council in one capacity or another. So far as the World Alliance deals with the thirty constituent bodies of the Federal Council it works through the Federal Council Commission on Peace and Arbitration. As has been already stated, Dr. Gulick is secretary of both bodies. By this arrangement a maximum of efficiency and a minimum of expense and organization are secured.

For a complete statement of the origin, organization, and activities of the World Alliance the reader is referred to Vol. III, pp. 67-152.



Part II.

INDEPENDENT PEACE ACTIVITIES OF  
THE CONSTITUENT BODIES





## Part II.

### INDEPENDENT PEACE ACTIVITIES OF THE CONSTITUENT BODIES

While the Commission on Peace and Arbitration of the Federal Council has been carrying on its work, many of the communions and denominations have not on that account felt themselves relieved of the call to render their testimony and to do their own work. The Federal Council has been heartily supported by its constituent bodies and all its actions and utterances have been approved by them.

This support has consisted, not merely of expressed approval of the activities of the Federal Council, but also in the shape of independent resolutions by national and local bodies, by countless sermons and lectures, and by pamphlets and substantial volumes devoted to the furtherance of the cause of world justice and peace. The material available is so vast that we have confined this report to the actions of National Bodies only. Resolutions by state, city or local groups have been too many to be counted or recorded.

## I

### The Foreign Missionary Work of the Churches

Far and away the most important work of the churches for international good-will is their vast network of missions in non-Christian lands. It touches millions of individuals in the most helpful ways, not only giving them real and inspiring moral, social and religious uplift with genuine knowledge of our land and people, but also calling forth in them the most profound feelings of gratitude, respect, and affection. It also gives to millions of our own people a familiarity with, sympathy for, and interest in those peoples which no other form of education or relation secures.

It is not too much to say that the foreign missionary work of the churches is knitting together the hearts and minds and interests of peoples of different lands, different races, and different civilizations, and producing a sense of brotherhood in a way and on a scale that has never before been known in human history.

An adequate statement of the Peace Work of the churches of America should therefore recount in detail their foreign missionary work, from the standpoint of international relations.

The Japan Commission, for instance, would not have come into existence but for the fact that hundreds of American missionaries have been in Japan for several decades. The Commission could hardly have secured a sympathetic hearing in this land of America but for the interest in and sympathy for Japan that is largely the reflex action here of our missions in Japan. The commission, moreover, could have had no real access to or much real influence in Japan had it not been for the hundreds of thousands of influential Japanese who had already been brought into feelings of fraternal good-will toward America by the foreign missionary work of American churches.

Similarly with regard to the peoples of China, India, and Africa. The rising holy passion in America for just and righteous dealings with peoples and races of non-Christian

lands is in large part due to our education in world affairs and to the personal sacrifices for other peoples that have accompanied the foreign missionary movement. The most powerful movement lifting Americans out of their provincialism and making them truly citizens of the world is the missionary movement of the churches.

As a portion of one of the volumes of this series of reports of the Federal Council is devoted to the record of the foreign missionary activities of the churches during the past quadrennium, the reader who desires to know in detail what the churches have been doing in these matters is referred to that volume. We content ourselves in this volume, therefore, with a few summary statements that will give some general conception of the scope of this foreign missionary work.

The number of different organizations in the United States carrying on foreign missionary or benevolent work, according to the statistics prepared by the Foreign Missions Conference of North America (January, 1916) is 172. These Societies report an income for the year (1915) of \$17,145,533.96. The total contributions of native Christians for the support of their own work is reported for the same year as \$4,448,473.66. In estimating what this latter sum signifies it is to be remembered that one dollar in non-Christian lands is equivalent in purchasing value, to from three to six dollars in America, according to the country.

The total number of missionaries sent from the United States is reported as 9,510, while the total number of native workers in all fields is given as 48,639. The number of persons in full church-membership amounts to 1,151,107 and the number of teachers and pupils enrolled in the Sunday-schools was 1,137,833, while the number of teachers and pupils in the day-schools, colleges, and theological seminaries was 543,329. The total gifts for evangelistic and benevolent work sent abroad by the Christians of the United States and Canada for the four years 1912-1915, was over \$69,000,000.

In the light of these facts and figures one may well try to estimate the vital interest of Christian American men and women for men and women of non-Christian lands and the winning to friendship, trust, and good-will toward America, of those millions in other lands who directly and indirectly come under the influence of the missionaries.

The value of the work thus accomplished for the promotion



of right international feelings and relations is in truth beyond estimate.

In addition to the foreign missionary activities of the churches, special mention should be made at this point of the international work of the Young Men's Christian Association and the Young Women's Christian Association. Their remarkable correlation and combination of social, educational, and religious activities renders their methods when applied internationally particularly fertile in establishing international friendships. The way in which they have grappled with the problems of the immigrant in this land, their systematic promotion in practical ways of "Friendly Relations among Foreign Students" in the United States, and, since the opening of the war, the extraordinary work among the millions of prisoners in the prison camps of all the nations, are of such a character and quantity that their results cannot easily be estimated. Scores of pages in this report might easily be devoted to a description of these activities. The following statement with regard to one of these important movements illustrates the spirit and the method.

The Committee on Friendly Relations among Foreign Students is composed of business and professional men who are deeply interested in international affairs. The offices of the committee are in the building of the International Committee of Young Men's Christian Associations at 124 East 28th Street, New York City. The objects of this committee are to promote true friendship between students from abroad and North American students and professors; to facilitate the study and investigation of North American educational, social, and religious institutions and agencies; to reveal and interpret to foreign students the best features of North American civilization.

Among the methods employed by the committee to accomplish these aims are: the meeting of foreign students upon their arrival in the United States, and assisting them in enrolling in the university of their choice. Japanese, Chinese, and Latin-American traveling secretaries are maintained, who visit students of their own nationality in the various colleges and universities of the United States. Helpful pamphlets, books, and magazines are distributed among foreign students, and special bulletins and news letters concerning foreign student affairs are published from time to time.

Over three hundred students from abroad attended the student conferences, such as those held at Northfield and Lake Geneva last June, as guests for ten days of the Committee on Friendly Relations

among Foreign Students; these conferences enable students to receive valuable instruction and inspiration for their duties in the various colleges and after graduation. The Christian Associations in the various colleges are cooperating by extending friendly service to students from abroad; through the employment bureaus of such associations those foreign students needing special assistance are afforded opportunities for self-help. Frequent receptions and meetings are held for foreign students in private homes and clubs under the auspices of The University Christian Association. Visits are made to near-by plants and prominent institutions for social betterment, such as charity organizations, the Young Men's Christian Associations, settlements, playgrounds, etc.

In a number of universities, American students are rendering valuable service to foreign students by tutoring them in English and other subjects. Groups of foreign students are organized for the discussion of life problems, and some of the ablest professors and other lecturers appear before such groups from time to time. Special plans are being made to assist foreign students in the most profitable use of Christmas and summer vacations.

The committee on Friendly Relations among Foreign Students is preparing a complete directory of all foreign students in the United States and Canada and has distributed 4,000 vest-pocket handbooks of important information for foreign students, concerning North American student life and customs. It is hoped that a directory of American schools and colleges may be prepared which will be specially helpful to students from foreign lands.

The committee is very desirous of giving assistance to all foreign students who are ill or discouraged, and a well-organized effort is being put forth to secure scholarships in leading colleges and universities for foreign students.

## II.

### Resolutions by Constituent Bodies of the Federal Council

Both before and since the outbreak of the war many ecclesiastical bodies and assemblies, national and local, have uttered their convictions in ringing resolutions that merit preservation as testimony to the convictions widely held by our people. The following are the most important of those we have been able to secure.

#### THE BAPTIST CHURCHES NORTHERN BAPTIST CONVENTION

In 1914:

Confessing anew our allegiance to the Prince of Peace and desiring to make Christian churches the foremost peacemakers of the world, we condemn the rivalry of the nations in creating colossal armies and battleships, and we declare our abhorrence of the men and the papers that would fan the flames of race prejudice and arouse international ill will.

Believing that our republic is fitted both by its principles and its position to lead the nations in the paths of peace, we urge our pastors and teachers to explain the evils of militarism and to defend the cause of international arbitration. We earnestly petition our government to use all honorable means to further disarmament, and heartily indorse its efforts to bring the nations together for a third Hague conference in 1916.

Rejoicing in every effort made to avert a war with Mexico, and to secure peace in that distracted republic, we record our steadfast friendship for the Mexican people, and pray that a way out of their distresses may speedily be found.

The far-reaching plans projected by the Federal Council of the Churches of Christ in America to strengthen the bonds of good fellowship between Japan and the United States; the organization of the Church Peace Union and the holding of a World Peace Congress this summer in Germany; the extended celebrations of the Ghent treaty of peace with Great Britain, and the several treaties of arbitration which have been made with different nations meet with our heartiest approval.

We endorse the religious work proposed by the committees of one hundred appointed by the Federal Council of the Churches of Christ in America for the Panama-Pacific Exposition and the suggestion that Sunday, Oct. 11, 1914, be observed as Exposition Sunday.

In 1915:

Believing that the churches of Christ should be the foremost advocates and promoters of world peace, we declare our conviction that all issues arising between nations should be settled by arbitration, and that the ideal goal of a World Peace Federation is both possible and practicable. The European War has only emphasized the necessity of educating our people concerning the evils of militarism, the delusion of armaments as a protection against war, the Christian attitude toward war and peace, and the policy of universal arbitration as the only hope of lasting peace and advancing civilization. Christianity should also demonstrate the truth that in her vast reformatory tasks peace has her challenges to moral and spiritual heroism, perhaps less renowned, but far nobler than war. We urge pastors and churches diligently and persistently to set about this essential work of eradicating the false ideas of military glory inbred and exalted for generations, and of supplanting them with the teachings of Jesus Christ, learning from him that it is better to give justice than to demand rights, and that true honor is to be found only in righteousness.

We heartily endorse the stand taken by the President of the United States for neutrality, and his counsels to the people to hold their opinions and passions in control, in order that our country may exert a powerful influence for good when the time comes to offer its helpful services to the warring nations. We believe this to be consonant with the utterance of the strongest possible protest, in the name of God and humankind, against all methods of warfare which are in violation of international law and of the higher law of humanity. We therefore approve the action of the President in voicing the protest of the nation, and in maintaining the rights of neutrals and the established standards of international law as against a reversal to savagery.

We are profoundly grateful to God that in this critical period our nation has at its head a lover of peace with justice and righteousness. We earnestly hope and will continually pray that his efforts to maintain peaceful relations with all other nations may be successful; and we pledge him our sympathy and support in the discharge of his arduous duties.

In addition to the foregoing resolution the convention adopted a report of its Social Service Committee which contained a two and



one half page document, "Bulletin No. 17—Peace and Arbitration." The document concludes with "a working program of arbitration and peace."

### AMERICAN CHRISTIAN CONVENTION

In 1914:

*Resolved*, That the American Christian Convention feels the deepest concern for the peace of the world; and that it hereby records its sympathy with all peace movements looking to the abolition of war, the settlement of international disputes by arbitration, and the application of Christian principles in securing the peace of nations.

That President Woodrow Wilson is entitled to the sincere gratitude and profound thanks of the nation for his attitude toward the revolution in Mexico and the horrible war now in progress in Europe.

In 1916:

*Whereas*, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open: therefore, be it

*Resolved*, That the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America.

*Whereas*, The American Council of the World Alliance of Churches for International Friendship through the Churches, recommends that the various denominations create a Peacemakers' Union,

*Resolved*, That the American Christian Convention create such Peace Makers Union, the duty and scope of its activities to be regulated by the plans of the American Council of said World Alliance.

The American Christian Convention not only established its commission promptly but the commission went promptly to work. It issued a letter to each local congregation, appointed October 1 for Peace Day, and urged pastors and churches to establish their Peace Makers Committees. It also issued three leaflets in promotion of the cause.

### THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES

In 1904:

*Resolved*, That the National Council of the Congregational

Churches of the United States, desiring to promote the peace of the world, hereby gives its support to the resolution unanimously passed by the Massachusetts Legislature in 1903, in favor of a regular International Congress, to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the governments; and respectfully petitions the Congress of the United States to take favorable action thereon.

*Resolved*, That the National Council of the Congregational Churches of the United States hereby expresses the satisfaction with which it has heard the announcement by the President of the United States of his intention to call an international conference to further the action of the Hague Conference in reference to international arbitration.

In 1913:

The Congregational churches of the United States, confessing anew their allegiance to the Prince of Peace and desirous of making the Christian church the foremost peacemaker of the world, desire to place on record their disapproval of the present rivalry of Christian nations in creating colossal armies and navies and to declare themselves the unflinching antagonists of all who by word or deed fan the flames of racial prejudice or disseminate the seeds of international ill will.

Believing that our republic both by situation and tradition is peculiarly fitted to lead the nations into the paths of peace, we appeal to our President and Congress to call a halt in the swelling expenditures for the paraphernalia of war and exhort our pastors and teachers to keep before the public mind the evils and perils of militarism, to explain and defend the cause of arbitration, and to work in season and out of season for the advancement of world-wide brotherhood.

We heartily commend the work of the International Conference in its program for the commemoration of the first century of peace between the United States and Great Britain and recommend that in all our churches exercises be held which shall swell the significance and influence of the celebration.

In 1915:

*Whereas*, The war now desolating Europe deeply concerns Christian people everywhere and has laid bare the fallacies in the policy of armed peace and has demonstrated the futility of armaments as a guaranty of international security and justice, and

*Whereas*, We believe that God through this conflict is revealing the essential need of worldwide brotherhood and that no just and effective program for permanent peace can be made, except in the spirit of the teachings of Jesus Christ, therefore,

*Be it resolved*, That, recognizing the weighty responsibility resting upon the President of the United States and commending the wisdom and strength he has shown, we appeal to him and to the members of Congress highly to cherish, in all their deliberations, the time-honored position of this nation as an advocate of peace and to take no steps toward increased armament not necessitated by grave considerations of national defense. We urge them to bend the energy of our government at this crisis in human history to working out, in co-operation with other governments, a plan of international organization that shall render the recurrence of the present world tragedy impossible. We trust that nothing may be done which shall hereafter hinder the republic in any office of leadership or mediation to which in the providence of God she may be called.

*Be it further resolved*, That we direct the executive committee of this Council to cooperate with the Federal Council of the Churches of Christ in America, the Church Peace Union, and with other Christian bodies of our own and foreign countries, in seeking to spread this sentiment in preparation for the new era of fellowship and to secure such action by our government and by other governments of the world as shall bring about enduring peace, international good-will, and the resort to reason and justice in a court of final appeal.

In 1915 a resolution concerning Armenian atrocities submitted by Rev. J. L. Barton of Massachusetts was adopted and as later amended is as follows:

The National Council of Congregational Churches of the United States assembled in New Haven, Connecticut, profoundly moved by the unquestioned evidence of unprecedented atrocities committed on the non-Mohammedan population of Turkey, by order of the central government raises its voice in protest and urges upon the President of the United States to do all in his power to save the remnant of those stricken races and to secure in this endeavor the cooperation of all neutral nations, and the allies of Turkey.

In 1916:

MESSAGE OF THE EXECUTIVE COMMITTEE OF  
THEIR NATIONAL COUNCIL TO THE CONGRE-  
GATIONAL CHURCHES OF THE  
UNITED STATES

In furtherance of the spirit that prompted the National Council at New Haven to express itself regarding the present world-crisis and in discharge of the responsibility then entrusted to the executive committee, we submit the following communication:

We recognize that there is a region of discussion bearing on the attitude of our nation toward the European War and especially on the degree of our military preparedness, where the judgments of sincere men widely differ.

Above this level of controversy, however, there is a higher plane where the convictions of spiritually-minded men must be in substantial accord. On this plane the progress of mankind is the paramount concern. The hope of the world is turning to a new era in international relations. Our faith is in those ideals in which the interests of humanity are involved. How soon or late they will be realized no one may predict. The new era will come only through the increasing prevalence of these ideals and the spread of the principles on which they depend. These have their home in the Christian faith. National boundaries can neither confine nor exclude them. If they are valid anywhere they must become valid everywhere. The church of Christ is the custodian and promoter of these universal principles. The world needs the affirmation of faith under whose guiding light the future may be shaped, and men are listening for the voice of the church in spiritual leadership.

In the strength of this conviction and with a cordial spirit of fraternal deference to individual judgment, we suggest to the fellowship of our Congregational churches the propriety of giving repeated and earnest expression to those convictions on which, according to the mind of Christ, the moral progress and future stability of the world depend. In the forefront of such a declaration stands the fundamental Christian affirmation of the brotherhood of all men, which was taught by Jesus as a corollary to our sonship in God. It is to be regarded not only as a sentiment appropriate to the Christian in personal dealings with his fellows, but as a principle affecting all the relations of men. Its course will not be run until it is embodied in the complete organization of human affairs. It must become the ultimate bond for nations as for men.

Other qualities, also, recognized as necessary to the individual in his development of Christian character, are to be avowed as organizing principles in the corporate relations of the world. An interlocking humanity must be pervaded and at length dominated by all essential virtues. Ideas of justice, of right, and of reason, already accepted among civilized men as the basis of personal relations, must be extended to the larger groups where they are equally pertinent. With such an extension of spiritual principles there will come an era of expanding loyalties, each successive application including a wider group yet conserving all that is worthy in the narrower loyalty and



gradually carrying it over to the inclusive interests of humanity. While maintaining our legitimate personal loyalties to family, state, and nation, our loyalty should be extended to other peoples, thus helping to create a new internationalism of common interest, racial sympathy, and good-will. There can be no final conflict between men or nations who seek to have only what is right; and the surest method of determining what is right is in a court of reason and justice. All worthy self-interests are involved in the well-being of mankind. Christian love calls for no final renunciation but contemplates an all-embracing realization of concordant interests.

Various channels are being opened through which these principles and others kindred to them are finding expression with reasonable hope for their increasing effectiveness. The World Alliance for Promoting International Friendship through the Churches is preparing to call a representative congress of the churches of the world to meet at the close of the war and to help in the establishment of a new international order. The League to Enforce Peace is supported by men of international reputation and of sound constructive judgment. In one or the other or both of these many of our churches may find an agency with which they will desire to ally themselves. We urge that their plans and purposes be studied.

Peculiar urgency, also, rests upon the American people to bear witness to the earnestness of their Christian idealism by sacrificial offerings, which may even more convincingly than heretofore convey to the stricken people in foreign lands the evidence of our sympathy and vital union with them in this hour of unspeakable distress.

We commend to each church of our order the holding of a meeting for the express purpose of making its own declaration on these questions of imperative present importance and we suggest that each church publish its resolutions in the press of its own community, sending a copy also to our national secretary.

CHARLES FRANCIS CARTER,

*Chairman of the Executive Committee.*

HUBERT C. HERRING,

*Secretary.*

Boston, June 15, 1916.

## DISCIPLES OF CHRIST

In 1913:

We rejoice in the movement looking toward world peace and commend the plans for a proper celebration of the One Hundred Years of Peace between the English speaking nations of the world.

## SOCIETY OF FRIENDS

May, 1915:

The following Message has been issued in many successive editions.

THE SPIRITUAL DANGER TO THE UNITED STATES FROM  
THE WAR IN EUROPE

A MESSAGE FROM THE SOCIETY OF FRIENDS

*To Our Fellow Citizens:*

On behalf of the Society of Friends (Quakers), we call your attention to the dangers that threaten the moral and spiritual interests of the United States, growing out of the war in Europe. We ask your prayerful consideration of these dangers and urge all patriotic Christian men and women to cooperate in averting them.

The material losses we ourselves suffer; the daily record of wholesale starvation, outrage, wounds, and death; our natural sympathy with one or the other of the warring powers,—one or all of these may blind us to the unchristian character of the struggle, or involve us in the rising tide of hatred that possesses Europe and may engulf the world, unless Christian love and trust hold it in check. We must not let the smoke of battle obscure our spiritual vision, nor allow our material needs and the commercial advantages growing out of the war to blind us to the wrong of violence nor dull our sense of righteousness and justice. We must not allow our inability to relieve the suffering or end this strife in Europe to harden our hearts nor to stand as an excuse for indifference or inaction.

The conflict in Europe must not be allowed to lessen our faith in spiritual forces, nor in the finer qualities of human nature. The thunder of the great guns may all too easily drown the still, small voice, and the menace of great battalions may make us forget the strength of faith, love, and justice. We are tempted to leave the path of open dealing, good-will, unarmed good faith, and arbitration and “trust in chariots because they are many, and in horsemen because they are strong.”

These dangers to the spirit of our people may bring a hurt to our life deeper than any material injury we are likely to suffer from the European War.

One of the most serious of these dangers is the widespread demand for an increase in our military and naval forces far beyond what may seem necessary for police service. Under cover of the plea for “adequate national defense” we are asked to enter upon the path that led Europe to fear and distrust, to rivalry in armaments, to the in-

tolerable burden of an armed peace, and finally to its fear-stricken plunge into the horrors of the present war.

For us to enter upon this path means consciously or unconsciously to forsake the course that, with few exceptions, we have followed in our international relations. Our foreign policy has usually been marked by straightforwardness, fairness, and honor. Our prestige abroad and our power for good have grown out of the fact that we have generally followed the ways of peace and have sought to deal justly with all. Our diplomacy has been for the most part free from subterfuge and from designs on the territory of other nations. Our greatest security in the past century has resulted from the confidence of other peoples in our justice and good-will. We returned to China the unused part of the Boxer indemnity. Twice we gave Cuba her freedom and set her on the road to health and prosperity. We have shown Canada that her people can trust us along 4,000 miles of unfortified frontier. These acts and many others like them have made us friends and insured us against foreign aggression.

To abandon this policy and adopt a program of increased military preparation will rob us of this protection of mutual confidence. If we now sow the dragon's teeth of suspicion and fear and dependence upon military force, we must reckon with the inevitable harvest of armed men in all lands. The cruise of our battle-ship fleet around the world sowed the seeds of distrust or of naval ambition in a half-dozen countries. What profit is it to train our boys as "citizen soldiers," if for every such soldier a dozen boys in as many other countries are forced into military service and learn to fear or to hate America's citizen soldiery?

If we forsake the path of good-will and arbitration and put our trust in "adequate armaments" we shall have continually to increase our forces to be adequately superior to the "adequate" forces raised by other powers to protect themselves from us. If we outstrip them, then in fear they will form ententes and alliances against us, and we shall require armaments equal to any such combination of powers before we are "adequately" armed.

The attempt to increase our army and navy will produce great changes in our national spirit. It has been difficult and at times impossible to secure enough recruits to man our navy and to supply the needs of our small standing army. The demands of the militarists could be met only by means of conscription or by a militarist propaganda.

Conscription is impossible unless we are willing to mortgage our traditional liberties, and divert from needed social reforms the energies and resources of our people.

The alternative to conscription is persistent and systematic agitation to excite a chronic fever of false patriotism, and to stimulate fears and rumors of wars. Rifle practise and military drill will be urged on our schools to revive in our boys the dying love of the pomp and circumstance of war and to make them skilful in the art of human slaughter. History will be distorted to create confidence in armed power and to make our youth forget that "they that take the sword shall perish with the sword." The military ambition of army and navy officials, the greed of armament makers and dealers in military supplies, and the adroit appeals of ambitious demagogues will agitate for ever greater defenses. Newspapers will be subsidized, speakers enlisted, war scares manufactured. Under such influences, confidence in treaties will be relaxed, arbitration sneered at as childish and impracticable and diplomacy will tend to rely on dreadnoughts instead of on reason, justice, and good-will.

An increase of enlisted men and armaments secured by such means would infect our national spirit with a mortal sickness, retard the progress of civilization, and replace the mind of Christian America with that of pagan Rome.

The Society of Friends has always believed that carnal warfare is unchristian. We have tested the principles of Christian love and peace during more than two and a half centuries. In persecution, in dealings with the Indians, in the early government of Pennsylvania, Friends found the spirit and teachings of Christ adequate to the demands of practical life, even as the early Christians were able to overcome the Roman empire by righteousness, love, and faith.

Through such tests as these we have come to a firmer faith in the practicability of Christ's teaching in all phases of life. It is a most deadly form of unbelief for us to call him "Lord" and yet regard his teachings as impracticable; to say that we believe in God as the Father Almighty and still doubt that righteousness and love are the surest defenses of a people. We appeal to you to help put away from our hearts the race hatred and the national greed and lusts from which wars and fightings come; to oppose the spirit of war in whatever guise it may appear; to preserve our national life from the hurt of militarism; and to seek that fruit of righteousness and faith in God which is brotherhood and peace.

## GENERAL CONFERENCE OF THE EVANGELICAL ASSOCIATION

In 1915:

We sincerely deplore the fact that a great portion of our beloved Zion is affected either directly or indirectly by the present world war.



Both in Europe and America our people have been placed into a most trying and delicate position by the conditions resulting from this terrible conflict. While our European conferences have sustained material and most regrettable losses, both in the ranks of the ministry and of the laity, yet we rejoice to note that a spirit of resignation pervades the ranks of our people in the old land. In the time of direst need the church in America came to the relief of her interests on the European continent in the spirit of her Lord, extending the hand of fraternal love and helpfulness to her suffering constituency across the Atlantic. It is our sincere desire and earnest prayer that the great Prince of Peace may as speedily as possible, in his tender love and mercy and in his providence, bring about an abiding peace, not only on the European continent, but that he may also soon hold sway over the hearts and lives of all peoples and nations throughout the earth.

#### THE PEACE CENTENARY

*Whereas*, The year 1915 marks the celebration of the centenary of peace between the United States of America and the Dominion of Canada; therefore

*Resolved*, That we rejoice over the maintenance of one hundred years of unbroken peace between the two great English-speaking nations on the American continent, and that, in view of the dreadful calamity through which Europe is passing, this great achievement ought to receive the fullest recognition, as it demonstrates that peace has its victories more potent than war. Our hundred years of peace was often threatened. Time and again passions were kindled, antagonisms aroused and our international relations strained; but the menace of war was always averted through the exercise of national restraint and diplomatic patience, made possible largely, if not altogether, by the absence of forts and battleships along our frontier of nearly four thousand miles. This long invisible boundary line left unguarded and undefended for a hundred years is America's most convincing testimony to the world of the fact that the principle of international comity, coupled with the absence of armaments, is one of the best guarantees for the continuance of peace as between neighboring nations. It is with profound gratitude to God that we express our satisfaction over this notable achievement, and it is our prayer that no battleship may ever disturb the placid waters of the great lakes and no fort ever mar the peaceful frontiers between Canada and the United States.

GENERAL CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH

In 1912:

*Resolved*, That this General Conference feels the deepest interest in the subject of peace. It here records its approval of any measure that tends to prevent bloodshed and war. It does not recognize that any differences can arise between nations that may not be submitted honorably to an impartial tribunal for settlement and adjudication; and it extends to President Taft profound thanks for his persistent efforts to establish the principle of international arbitration.

## REPORT ON WORLD CONDITIONS

The General Conference of the Methodist  
Episcopal Church in 1916:

At such a time as this, when the most powerful nations of Europe are engaged in war and the interests and prospects of every other nation are profoundly affected by the strife; when the opinions and sympathies of our people are divided, and brother is pitted against brother in battle, it is no part of our duty to sit in judgment upon our brethren. We are in hearty accord with the following words from the Episcopal Address: "The occasion requires the keenest discernment and most tolerant appreciation of the opinions and feelings of the people in the several belligerent nations. Much as is their need of material relief, there is more and far greater need of unfeigned sympathy and spiritual consolation." Since, in the life of every nation, God has a purpose, ever moving toward accomplishment both in national exaltations and in national chastisements, no man should be condemned because of love for his own country and loyalty to its highest interests—moreover, since ancestral ties bind the affections of hosts of American Methodists to different lands beyond the sea, no person should be subject to the adverse criticism of his brethren because of his love for the land of his forefathers.

Nevertheless, neither the amenities of Christian brotherhood nor the exercise of Christian charity should for one moment obscure the distinction between right and wrong or becloud the fact that the kingdom of God is over all and that its obligations are paramount. The principles of social righteousness as set forth in the practise and teaching of Jesus are binding no less upon nations than upon individuals. Under the government of God the nationalizing of evil acts neither lessens guilt nor averts retribution. The nation which sins must suffer for its sins. Whatsoever a nation soweth that shall it also reap. The nation that sows the wind must reap the whirlwind.

The harvest, though long delayed, will surely come. All this appears in the present world conditions. In the wickedness and wo of this most destructive war of the ages the world beholds, not the failure of the teachings of Jesus, but their fulfilment.

Furthermore, the obligations imposed by Christianity upon governments and peoples are not fully met by obedience to the dictates of a righteousness which falls short of the practise of brotherhood. The nation which would be great in "The parliament of man, the federation of the world" must tread the path of sacrificial service. It would be a wicked mistake for America to seek greatness by avoiding that path. An American people, having the mind of Christ and conforming to his will in all its dealings with Mexican disturbers, in all its relations to South American countries, and in all its diplomatic negotiations with governments beyond the oceans, will be seeking as the end of its endeavor, not so much a mightier United States, as a better world. An impoverished and bleeding world presents to the one powerful nation remaining which knows Jesus Christ, abides in peace and abounds in the resources of both matter and mind, a divine opportunity.

If America should now seek to save her life by withholding her service she would lose her life, and deserve to lose it. The supreme concern of Christian citizens in this fateful hour should be to know the duty and mission of their own nation, and by all the powers of consecrated citizenship to help their nation in the performance of its task. Under the inspiration and leadership of the Christian hosts within its borders this nation should stand for the righteousness of the sermon on the mount in all national and international affairs, without evasion and without compromise; it should promote just and enduring peace in the spirit of Jesus Christ and according to his teachings, and, for the attainment of righteousness and peace throughout the earth, this nation should seek to be the servant of all rather than the master of any.

Our chief pastors in their address have declared that "Our people at home and abroad should feel that the Methodist Episcopal Church, in all lands and under all flags, stands for world righteousness and world peace, the ultimate disarmament of all nations, the social redemption of all peoples." In harmony with this declaration, and yet without committing ourselves to definite policies or assuming to prescribe methods of procedure we express our conviction that the time is ripe for the United States of America to take the lead in the establishment of a league or federation of nations which shall be so constituted, sustained, empowered, and operated as to protect weak peoples from outrage and oppression, and restrain strong peoples from breaking the peace of the world.

We, the representatives of the Methodist Episcopal Church, desire to express to Woodrow Wilson, President of the United States, our prayerful sympathy with him in the midst of the grave responsibilities and heavy burdens of his high office. We also declare our willingness to cooperate with him in promoting those interests which are at once the interests of this nation and of the whole family of nations under the care of the Father who hath made of one blood all nations of men for to dwell on all the face of the earth. We dare not attempt to interpret the purpose of Providence in this crisis of the world. The deeper music of the divine meaning can never be heard while events are passing. It is after God has passed by that we behold his glory. Yet it is certain that in this frenzy of the peoples there is working the statesmanship of God. By this chastisement of the nations for the crimes of history, by the fine fervor of unselfish devotion which comes when life is stripped of its illusions and men come face to face with a spiritual reality, and by the destruction of many an old abuse in the fierce fires of political revolution, God is doubtless fertilizing the fields of human society for fairer growths of Christian civilization. It is the duty of the universal church to cooperate with these unseen and uncomprehended purposes of God by Christian response to every leading of the spirit which is surely brooding over the chaos of human institutions, waiting to bring forth a new creation of his power and grace.

We assure our brethren now bearing arms, and all who suffer bereavement and loss through the ravages of war, of our fellowship with their sufferings, and our prayers in their behalf. We thank God for a fellowship which knows no barriers of country, caste, or race. Mindful of the supra-national bonds which unite the people of our world-wide communion, we call upon all who worship at our altars to abide in prayer to Almighty God for his guidance in the affairs of the nations, to render assistance to the suffering, to create an atmosphere of friendliness which shall banish the spirit of hate, and to give themselves in Christlike love to the ministry of reconciliation.

"With malice toward none, with charity for all," we will ever work and pray for the coming of the time when the kingdoms of this world have become kingdoms of our Lord and of his Christ.

We recommend, That the Federal Council of the Churches of Christ in America be requested to arrange for a council of churches to meet at the time and place of the European peace conference, to devise plans for reestablishment of cooperation and the more complete articulation of righteousness and peace and the advancement of the kingdom of heaven on earth.



We also recommend that our membership in the Federal Council of the Churches of Christ in America be authorized to provide for a representation of the Methodist Episcopal Church in such council.

### THE METHODIST PROTESTANT CHURCH

In 1912:

*Whereas*, The mission of the church is for the elevation of man and the furtherance of Christ's kingdom on earth, and

*Whereas*, The ravages of war and frictions of internal competition have placed upon humanity many great burdens which bear heavily upon the people of the different nations, and

*Whereas*, There has been internal cognizance taken of these conditions, and

*Whereas*, Efforts have been made and are being made to establish an International Peace Conference or Congress, for the purpose of settling disputes and the promotion of peace; be it therefore

*Resolved*, That this General Conference commend the actions of William Howard Taft, the President of these United States, in initiating this movement and in his efforts to establish an International Peace Commission or Conference, and the benevolence of Andrew Carnegie in financing this movement looking toward the elimination of wars, disputes, and differences and thus preserving the resources of nations for the benefit of humanity and establishing the universal brotherhood of man and the Fatherhood of God.

*Resolved*, That the secretary of this conference send a copy of these resolutions to the President and to Mr. Carnegie.

### THE GENERAL SYNOD OF THE MORAVIAN CHURCH IN AMERICA

In 1914:

The international character and the unity of our mission work, which cannot but suffer grave loss through the unbridled competition of the nations, involving them in conflict of war, impose on us especially the duty of upholding the ideal of peace. It is our desire to put forth every effort that international relations be governed by the spirit of justice and mutual understanding; so that in this, too, the glory of the Lord and his power to transform the life of mankind be made manifest in the world.

### THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH

In 1916:

*Resolved*, That we the General Assembly of the Cumberland

Presbyterian Church, representing a membership of 100,000 marching under the banner of peace, hereby express our approval of the sentiment of peace expressed so admirably in the note sent by the President of the United States to Germany, setting forth in moderation and accuracy in a dignified manner the position of the American government in this time of International strife and bloodshed, and express our sympathy and approval of the President's effort to preserve and maintain the peaceful neutrality and relations of our government with all nations in an honorable and dignified manner.

### THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

In 1907:

The General Assembly of the Presbyterian Church in the United States of America records its gratitude to God for the progress made toward that day when nations shall learn war no more, and hails with satisfaction the increasing sentiment among the people favoring the arbitration of difficulties between the nations of the earth. The Assembly expresses its approval of the doctrine that the forces of this world should be organized for and in the interest of peace, and not for and in the interests of war. It commends the movement toward friendly counsel and cooperation, as seen in the Hague Conference and the recent Peace Congress in New York City; and it deplores the evils and expense of war, and urges upon ministers and members of the Church to aid, in every proper way, the efforts to bring about the peaceful settlement of international troubles. The General Assembly would also suggest that patriotic occasions may be utilized by the ministry for proclaiming the gospel of peace, and urging that the law of love be made the rule of life, not only for our own nation but for all the world. The Assembly further expresses the hope that at the approaching sessions of the Hague Conference, the representatives of participating nations may be able to unite in a plan of action that shall be a practical demonstration to the world of the brotherhood of man, and bring a new emphasis upon the message of "peace on earth and good will to men."

In 1908:

The General Assembly, in session at Kansas City, Missouri, and in harmony with previous deliverances, again puts itself on record as being heartily in favor of International Arbitration where difficulties arise between nations.

Further, we cordially commend President Roosevelt for calling the second Hague Conference, and for sending to that distinguished body men so eminently fitted to represent this great nation in the consideration of the important questions which came before the conference. Al-

though there was no direct result of the efforts made to reduce standing armies or to cease the increase of navies, yet the discussion of these questions has given food for thought to the people of the civilized nations, who more and more are making their influence felt for the maintenance of peace and the cause of international arbitration. It is a matter of congratulation that much was accomplished tending to the peaceful settlement of difficulties between nations, and particularly that a permanent tribunal for hearing and settling international disputes and quarrels has been established. We further rejoice that the United States government is negotiating treaties with friendly nations, some of which have been confirmed, whereby questions and disputes between them and us may be referred to arbitration for settlement.

In 1909:

The General Assembly of the Presbyterian Church in the United States of America, in session at Denver, Colorado, May, 1909, makes the following declarations and recommendations:

1. It declares its convictions that war is evil, and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian states in the twentieth century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the government of the United States will promote its establishment, and that at the earliest possible day.

3. It is opposed to increase of armaments, and deplores the failure of the Hague Conferences to come to an agreement upon this all-important subject.

4. It has learned with much satisfaction that the government of the United States has recently entered into treaties of arbitration with some of the nations, and it trusts that without unnecessary delay other treaties of arbitration may be made with other states. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years, and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define.

5. It recommends that the first Sunday before Christmas, in each year, be observed throughout our churches as Peace Sunday.

In 1911:

*Resolved*, That the General Assembly of the Presbyterian Church in the United States of America recognizes with thanksgiving the present movement, inaugurated by the President of the United States, and heartily promoted by the Secretary for Foreign Affairs of Great Britain,

looking toward international peace; and that we urge all public and private individuals in our communion to use their best endeavors and offer their earnest prayers, for the consummation of the treaties now under consideration by England, France and the United States, having for their purpose the ushering in of the era when the nations shall not learn war any more.

*Resolved*, That copies of this resolution be forwarded by the stated clerk to the President of the United States and the president of the Senate.

In 1912:

While the assembly may not approve or endorse any proposal or programs, the Presbyterian Church stands for the plan of arbitration in relation to international disagreements, and is vitally concerned for the speedy realization in righteousness of the reign of universal peace and good will.

In 1913:

This assembly, having listened with profound interest to Mr. J. A. MacDonald's presentation of the theme, The Church and International Peace, expresses its sympathy with the views he presents, reaffirms the deliverances of previous Assemblies on this vital subject, places on record its adherence to the principle of arbitration as the only just method of settling international difficulties, and prays fervently for the coming of the day when war shall be no more.

In 1914:

The General Assembly calls attention to the fact that there has already been established at The Hague a Court of International Arbitration, which has, in the few years of its existence, settled many disputes between nations. It trusts that the time is not far distant when every international controversy shall be submitted to that tribunal for final decision, thereby bringing about that time for which our Church has so long been praying, when wars shall cease.

## THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Action of the Assembly of 1911:

In reply to the memorials asking for the advancement of the cause of universal international peace, we recommend that the Assembly endorse the movement for the appointment of an International Peace Tribunal; that it heartily approve the initiative taken by President Taft for the settlement of all international questions involving the



United States before such a court, and that it appoint the last Sabbath in December of each year as Peace Sabbath, on which its ministers may bring before their people the subject of international peace.

In 1912:

*Resolved*, That the Prince of Peace is worthy of our highest allegiance as the Supreme Ruler of the nations.

That we favor all such measures as look to the fulfilment of the prophecy and promise of universal peace.

That we specially favor the formation of unlimited arbitration treaties with other nations, and pledge our influence for their adoption.

That we commend our national Congress for its refusal to increase this year the number of our warships, and express our hope that our government shall lead the nations in the work of disarmament.

That Sabbath, December 22, 1912, be designated as Peace Day, to be observed for the special promotion of peace principles and sentiment.

In 1913:

*Resolved*, That our churches and colleges be urged to give more frequent and more serious attention to the problem of international peace and arbitration. This Assembly officially endorses and adopts as the sentiment of this body the great plea and noble address on "The Church's Responsibility for International Peace" presented at the mass-meeting on the evening of May 15, 1913, by the Hon. J. A. MacDonald, of Toronto, Canada.

We urge the wide circulation of this address, and we urge our ministers to encourage and reflect the sentiment that exists among the people in favor of international arbitration and peace.

We deplore and oppose the increase of armaments, and we urge our government to pursue a policy, both in national and international affairs, that will promote such conditions as will secure relief to the people from the woful burdens of war and preparations for war.

This policy we urge in the name of the great Prince of Peace.

In 1914:

*Resolved*, That we heartily approve of the celebration proposed by the American Church Peace Centenary Committee of the Treaty of Peace which brought the last war between Great Britain and the United States to a happy conclusion, and which was signed at Ghent, Belgium, December 24, 1814, and ratified February 17, 1815. We recommend that our synods and presbyteries cooperate as far as possible with the committee in reaching all the churches and Sabbath-schools and young people's societies belonging thereto.

That on the day indicated for the celebration, sermons shall be preached setting forth the blessings which one hundred years of peace

have brought to the two nations and to the world, showing how superior human reason is to human passion in settling international disputes; and to impress upon the minds of the youth the great truth that the honors of peace are greater than the honors of war.

### THE PROTESTANT EPISCOPAL CHURCH

In 1907:

*Resolved*, that this General Convention wishes to express to the world its thankfulness to God that all the nations of the world have at last, in this year of our Lord 1907, been brought together at The Hague in a glorious effort to promote and establish universal peace.

We rejoice in all efforts to bring about this grand consummation, especially those to create and perfect courts for the judicial decision of internal disputes.

We rejoice to see that these efforts spring from a growing conviction that relations between nations must rest on the solid foundation of justice.

We reverently thank God for the guidance of his Holy Spirit in bringing all nations into relations of amity. Only when convinced that they are friends, and no longer enemies, will they be ready to lessen preparations for war and to devote the productive energies of men toward wise measures for their uplift. Even now the great Hague conference is studying to abate the brutalities of war and to strengthen the bonds of peace.

We pray the God of nations to make the nations of the world to be no longer enemies, but sincere friends; to love justice; to create courts for its enforcement; and so to establish peace on the firm foundation which our Lord Jesus Christ has revealed to us as his will for all his children here on earth.

### THE REFORMED CHURCH IN AMERICA

In 1914:

In the report of the committee on correspondence, Section 17 reads:

A communication was received from the American Peace Centenary Committee of the Federal Council of the Churches of Christ in America.

The treaty of peace which brought the last war between Great Britain and the United States to a happy conclusion, was signed in Ghent, Belgium, December 24, 1814, and ratified February 17, 1815.

American, British, and Canadian committees have been organized to celebrate the Centenary of Peace among English-speaking peoples, and to demonstrate to the world that the victories of peace are more worthy of renown than those of war.

We recommend that Sunday, February 14, 1915, as far as convenient be observed as Peace Centenary Day by all churches, Sunday-schools and young people's societies.

## GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

In 1896:

To His Excellency, the President of the United States:

The General Synod of the Reformed Church in the United States assembled at Dayton, Ohio, wishes you grace, mercy, and peace.

We believe that the time has come when all civilized nations are ready to see and acknowledge that all international differences can be adjusted, more fully in accordance with righteousness and truth, by arbitration than by arms.

We believe also that war for the settlement of differences between nations is dishonorable so long as any honorable, peaceable means are possible; we therefore unite in assuring your excellency, together with all others of our sympathy, cooperation and prayers in every effort made by you in the establishment of boards or courts of international arbitration, so that, when all the usual means of diplomacy prove inadequate, these international courts may render a decision.

These decisions, made by impartial representative citizens of both nations, we believe, would always be more fully just to all parties concerned, and would in any event be reached by resort to arms. Much more, such a cause would hold in subjection the baser elements in man, and exalt and honor the Prince of Peace, whose will it is our advantage to do, and whose commands it is our injury to disobey.

*Resolved*, That the stated clerk be requested to transmit a copy of this action to the President of the United States.

In 1911:

The General Synod adopted the following resolution:

*Resolved*, By the General Synod of the Reformed Church in the U. S., convened in Canton, Ohio, May, 1911, that we heartily approve of the efforts of our national authorities in behalf of the settlement of all international disputes by arbitration, without resort to the terrible arbitrament of war.

*Resolved*, That to this end we favor the establishment of a permanent Court of Arbitral Justice at The Hague and a reduction of armaments in the interests of peace and Christian civilization.

In 1914:

*Resolved*, That Sunday, February 14, 1915, be designated as Peace Centenary Day and that our pastors be requested to make due observance of it.

This action was taken in response to a letter from the Federal Council of the Churches of Christ in America of which Council the Reformed Church is a member. The letter cites the fact that the treaty of peace which brought to a happy conclusion the last war between Great Britain and the United States was signed in Ghent, Belgium, December 24, 1814, and ratified February 17, 1815. The request is made that February 14, 1915, be designated as the Sunday on which to celebrate the event in our churches, Sunday-schools and young people's societies. The hope is expressed that the same will be done by the churches of Great Britain, Canada, and the British colonies.

The action of the Federal Council's Commission on Peace and Arbitration was endorsed by the General Synod as follows:

We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest, constant hope. We wish them prosperity and peace.

We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere in its internal affairs, but on the other hand, they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his councilors shall be carried out is not only our hope but our confident expectation.

"Blessed are the peacemakers"—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by forbearance and long-suffering calm wisdom of a Christian statesmanship.

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

In 1916:

- Resolved*, 1. That we reaffirm our conviction that international  
2. That we commend the purpose of the World's Alliance for the differences ought to be settled by arbitration, not by war.



Promotion of International Friendship through the Churches, and of the Commission on Peace and Arbitration of the Federal Council of Churches; the idea of a World Court; and similar movements.

3. That we recommend the appointment of a Conference Commission on International Peace, to cooperate with similar organizations.

4. That a copy of this resolution be sent to Dr. Sidney L. Gulick, secretary, to the Rev. Charles S. Macfarland, secretary, New York City, and to the secretary of the Seventh Day Baptist General Conference.

### ALLIANCE OF REFORMED CHURCHES

Resolutions adopted by the Tenth Council of the Alliance of the Reformed Churches throughout the World, Aberdeen, Scotland, June 1913:

That the following resolution commending arbitration in the settlement of international disputes be approved:

That while the condition of modern nations does not warrant the confident hope that war can be altogether avoided as a means of settling international disputes, this council deplors the horrors and bloodshed that are ever connected with it, and the spirit that evokes it, as contrary to the principles of Christianity, and inconsistent with the ideals at which the Christian church is bound to aim.

The council is of the opinion that most of the disputes which lead to war might be settled by properly constituted courts of arbitration, which would command the confidence of the various nations, and prepare the way for the diminution of the armaments which now lay such a heavy burden on the governments and peoples of the various countries of the world.

The council therefore rejoices in the proposals for treaties in favor of arbitration between different nations, providing for the submission of disputed questions to such courts before appealing to the arbitrament of the sword, and would encourage the statesmen of the world to seek to secure the acceptance of such treaties wherever possible.

In 1916:

*Whereas*, There is in this world war crisis a recrudescence of the spirit of militarism which has attempted to drag the United States into the world war, or, failing in that, to stampede our law-makers, under the guise of preparedness, into an elaborate plan of military enlargement, calling for not only an immediate expenditure of billions of money, but the inauguration of a plan involving us in endless further appropriations of money and necessitating compulsory military service of vast numbers of our men for such military duty, and;

*Whereas*, It is the duty of God-fearing men to increase in the world the stock of good-will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible, and;

*Whereas*, The United States, because of its position and power and traditions, is under bonds to do what it can toward the shaping of the opinion of nations and the molding of a new and nobler world policy;

*Be it resolved*, By the Peacemakers' Committee of the California State Church Federation, representing many thousands of citizens of California, that we look with disfavor upon any plan to increase the army and navy at this time beyond what would be the regular accession to their strength by the application of the prevailing appropriations, which would seem entirely adequate, amounting to over \$300,000,000 annually.

*Be it further resolved*, That we call upon all Christian citizens and upon our representatives in Congress to keep in mind that the republic is the friend and brother of all contending nations, and that we wish to manifest to them the spirit of brotherhood in this trying hour of human history.

## MASSACHUSETTS FEDERATION OF CHURCHES

The committee offers the following basis for a platform regarding immediate practical steps toward permanent universal peace:

We believe that the nations now at war are fighting primarily for commercial supremacy and the control of the trade routes of the world, Germany wanting these for the development of her markets, and the Allies wanting them for their own security. If this is the case, can the conflict be permanently settled until all international trade routes, cables, etc., are under the joint protection of all nations, and until the artificial barriers between nations are removed or regulated so as to insure equal protection to the foreign trade of all nations?

Until such neutrality plans are developed, will nations have an incentive to pool their armaments for police duty? Will they ever so combine simply to compel other nations to abide by treaties or court decrees which do not directly affect them? Nations, however, would naturally combine to protect the neutrality of the trade routes and the joint regulation of national barriers,—after such neutrality and joint power had once been secured.

We believe that wars between nations can be permanently ended only in the same manner as revolutions within nations have been made to cease; namely, by providing means which will enable nations to

secure, peacefully, by some mutual tribunal other than a court, the same results as they could gain by armed conflict. Hence the development of the Hague Plan is dependent upon the adding of a representative tribunal and police force. If so, is not this an opportune time to inaugurate such bodies? Their work could begin by neutralizing inter-nation trade channels and regulating commercial barriers.

As religious conflicts were eliminated only through the granting of religious freedom, and as political revolutions have been suppressed only through the granting of political freedom, so we believe modern international strife will cease only as commercial freedom becomes a reality.

In view of the conditions existing to-day, we urge the churches to support the efforts of the Central and South American republics toward neutralizing the seas, and have our country join with them in adopting these fundamental principles in this western hemisphere.

### III.

## Resolutions by Other Religious Bodies

### CHURCH OF THE BRETHREN

Resolutions expressing the convictions of this church have been passed at each session of the national conference in recent years. The following was the action taken in 1916.

Since the present agitation for military preparedness is contrary to the spirit and teaching of our Lord Jesus Christ, therefore, we, your Peace Committee, suggest that the Church of the Brethren place herself on record again at this time and express our abhorrence of war, with all of its train of evils. It is our sober judgment that all "military preparedness" in the end is futile, in that it does not prevent war, but makes war increasingly possible, and thus hopelessly postpones the goal of international peace and good-will.

*We recommend that*, All of our congregations and colleges at once organize local Peace Committees and become active in distributing "peace literature," which may be had free for the asking, by addressing the Chairman of the National Peace Committee, 664 44th Street, Brooklyn, New York. (Inclose postage for information).

Since many of our sister nations with whom we have ties of friendship are now suffering to an unprecedented degree through this world war, and

*Whereas*, The Christian sympathy of our land is now profoundly stirred in behalf of afflicted humanity in the war zones, therefore,

*Resolved*, That this Conference recommend to the President and Congress of the United States, that we do believe this to be an opportune time for our government to take a great step toward international peace, by making an appropriation out of the national funds (worthy of this great and providentially blessed country of ours), to be applied to the relief of suffering humanity throughout the war zones, without respect to race, religion, or nationality.

Since God has so richly blessed our land with great abundance, we believe that our government should take this Christlike act as an initiative step toward the ending of all war, and the bringing in of the reign of peace, and good-will toward all men. May "righteousness exalt our nation" (Prov. 14: 34).



## UNITARIAN CHURCHES

In 1915:

*Whereas*, This General Conference meets at an hour when many nations of the world are at war with one another, its members are impelled to declare: First, that it reaffirms its faith in the power of reason, justice, law, and the fraternal spirit of man to settle all disputes and to work out a constructive social life among nations as among individuals; Second, that we affirm our conviction that this country can serve humanity best by seeking to maintain peace with all the world, with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, and that we sustain our President in his efforts to that end.

The following message was sent to three hundred foreign addresses. Many replies were received, mostly encouraging.

The present world-wide war has put an end, for the time being, to the activities of our congress, in which have been associated for fifteen years past, for the promotion of their common ideals and aims, the representatives of over thirty nations and a hundred different religious fellowships. Liberal religious teachers and workers who, but yesterday, were conferring and striving together amicably for the increase throughout the world of religious freedom and progress in the spirit of mutual confidence and good-will, are to-day sundered, distrustful, and often in violent antagonism toward each other.

Under such distressing conditions it becomes evident that the session of our congress planned for the summer of 1916 must be postponed to a more favorable time, and then perhaps held in neutral territory. To not a few the continued existence of our association seems problematical.

But already the signs are multiplying that in reality the conclusion of the war will call for the rehabilitation of our International Congress, and enable it to enter upon a new and higher stage of usefulness.

Amid all the misunderstanding, passion, and violence that attend this terrible struggle between the nations, the conviction is dawning in the souls of high-minded men and women that there are certain spiritual values which can never be destroyed by the mistakes or misfortunes of any single generation.

The pursuit of truth, the acquisition of knowledge, the practise of virtue, the enjoyment of the beautiful, the love of our fellows, the worship of God—these ideal interests, in which the glory and hope of our race so largely consist, are not subject to the idle wrath of man or the vicissitudes of a military campaign. They are eternal verities, as firmly placed in the spirit's skies as are the lights of heaven. Recent

correspondence with eminent scholars and religious leaders in Great Britain, Germany, France, Italy, and other warring countries, reveals that a more pacific and inclusive spirit is awakening among them. The conviction is reasserting itself that intellectual and ethical issues must again assume their rightful place as the paramount interests of human life. Learning, philosophy, science, art, culture, morals, and religion—these are not ephemeral or accidental in their nature, or limited by boundaries of nationality and race; much less subject to the arbitrament of sword or cannon. They will remain forever the common aims of the higher kind of men and women in all nations.

Therefore, when the war-drums beat no longer, the beating of the heart of humanity will again be listened to; when the conflicts of the embattled nations are ended and their war-flags are furled, the white flag of universal peace will receive the grateful homage of mankind, and free-minded, large-hearted religious teachers in all countries, responding to the invitation of our International Congress, will assemble once more to renew their severed friendships, calmly and kindly to consider their mutual interests, and by united efforts advance the triumph of reason, freedom, and progress in religion, the brotherhood of man, and the peaceful federation of the world.

This is our firm persuasion, which we trust and pray may be shared by the members and friends of our congress in every land, of whatever religious affiliation.

We should be glad to hear from all who are in accord with our prophecy and aim, and who, when the right moment shall have arrived, will aid us in making our Association once more a world-embracing, reconciling medium between the liberal and religious thinkers and workers of our time.

## UNIVERSALIST GENERAL CONVENTION

In 1915:

### PEACE

Feeling the seriousness of the great crisis that is confronting the President of these United States, caused by the complications arising from the present war, and believing that in his love for humanity and earnest desire to do that which is best for the millions who look to him for protection and leadership he will do his utmost to maintain that honor through peace, an attitude which at this time of turbulent public opinion requires great courage and strength of purpose to maintain.

And believing there is more honor in peace than in war, and knowing that many persons, both in the United States and in Europe, believe

that a conference of the neutral nations, if called on the initiative of the United States, would react powerfully upon the public opinion of the civilized world,—

First, by quickening the activity of men and women in every nation who are opposed to all wars of aggression, and who desire ardently that the terms of settlement of the present war shall embody principles of international justice and shall thus pave the way for a federation of Europe, and

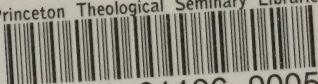
Second, by bringing home to all men and women the stake which neutrals as well as combatants hold in the speedy termination of the war. Therefore, be it

*Resolved*, That this meeting here assembled respectfully petition the President of the United States to ask the neutral countries to take immediate steps to create a conference of neutral nations which shall without delay offer continuous mediation. The conference shall invite suggestions for settlement from each of the belligerent nations, and in any case shall submit to all of them simultaneously, reasonable proposals as a basis of peace.





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